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. JAMES F. FULLER .
FSA.



A Brief relation of some part of the
Sufferings of the True Christians
the people of God (in scorn called
Quakers) in Ireland for their
last eleven years viz from 1660
until 1671 Composed by T.H.
and A.F. (Thos. Holme and 1672
Abm Fuller) 4to

The Testimony of Abm. Fuller concerning
the death of his son Joseph 1687
4to

A Compendious View of some Extra-
ordinary Sufferings of the People
called Quakers ... Dublin printed
By A. Fuller by & for Samuel Fuller at the
Rose & Crown St 1731 000

Note in the hand writing of
J. E. Bailey author of the Life
of Dr Thomas Fuller 1797.

A
Serious R E P L Y

To Twelve Sections of

Abusive Queries,

Proposed to the Consideration of the People
called

QUAKERS;

Concluding the W O R K S of Joseph Boyse, yet
alive, an Aged, and Eminent Preacher
among the *Presbyterians* in *Dublin*, 1728.

By S A M U E L F U L L E R, one of the PEOPLE
call'd Q U A K E R S.

P S A L. XXXV. 20.

*For they speak not Peace, but devise deceitful Mat-
ters against them that are quiet in the Land.*

M A T. V. 11. 12. *Blessed are ye, when Men
shall revile you, and persecute you, and shall
say all manner of Evil against you falsely for my
sake. Rejoyce and be exceeding Glad: for
great is your Reward in Heaven: for so
persecuted they the Prophets which were be-
fore you.*

Audi et alteram partem. Hear also the Defendant.

D U B L I N:

Printed and Sold by S A M. F U L L E R at the *Globe*
and *Scales* in *Meath-Street*, 1728.

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THE PREFACE.

Courteous Reader,

TIS not the Ambition of seeing my Name in Print, but the Glory of GOD and Honour of our *RELIGION*, that is the great Inducement to meddle in this Controversy, which is, no new or strange Thing to us: Seeing it hath ever been the Lot of *TRUTH* for the *greatest* Enemies of it to oppose *further* Discoveries, and Malign the Instruments of it with all manner of Reproaches: pretending to discover Errors, tho' but such as are of their own Coyning, sometimes receiving an Account of our *FAITH*, not from our selves, but our Adversaries; who oft pick out pieces of Sentences from i Books of such, as never profess with

or have been disown'd by us ; taking advantage from the Errors of the Press ; putting their own Sense, not ours ; leaving out the Distinction or Explanation ; changing sometimes Words, Sense and Subject. What Writing thus used and abused, might not be rendred both Ridiculous and Heterodox ? Tho' this way even destroys the very *Charity* of a Christian, and *Honour* of ones Cause ; and if hereafter we shall meet with such Treatment from Persons of *Little* or *No* Reputation, we need not concern ourselves in the Consequence of such Debates : That way of Demonstration will save us the Labour of a Vindication with all sober Persons.

'Tis not unknown that these *Queries* were many Years ago Publish'd without a Name, in which Time the nameless Libel wanting both Weight and Authority, did no great Prejudice to our Christian Reputation, it containing little but what has been repeatedly Answer'd before, as those conversant in our Writings can testify ; and before its re-printing, had I
been

been to guess the Author thereof, I should have least and last thought of the Aged and Learned *J. Boyse*, who by his Brethren † has obtain'd the Character of a *Gentleman, Christian* and *Scholar*; the part of which, how well he has discharg'd in this Conclusion of his Works, is left to the Judgment of the unprejudic'd, who will be at the pains to read the *Queries* and following *Reply*.

† In the Preface to his Works.

Howbeit, whatever Honour may accrue to the Author from his other *Elaborate* Discourses; little, I suppose, will redound to him or them from this † *confused* Heap of *Queries*, which Eclipses their Lustre, and makes as it were his Sun go down or set in a Cloud; to which *Queries* he might for very good Reasons be ashamed to prefix his Name, because, either thro' Ignorance or Envy, they so grossly misrepresent our *Christian* Principles; but how he came to Espouse that he formerly was asham'd of, I cannot ac-

† Because very different Subjects are in one and the same Sect. see 1st and last: and Homogeneous or like Subjects are in Sect. 1. 7. 8. 11. as also in Sect. 2. 5. 6. 10. which order if the Reader please to observe, he may thereby more fully understand our Principles without Interruption.

count for? unless the Proverb helps, *Bonus quandoque dormitat Homerus*; and no Man is wise at all Hours.

Least then so *Great* a Name now prefix'd before so *Base* a Libel should cause some to believe our Principles to be such, which my Charity will scarce let me suppose the *Querist* himself believes to be so *Heterodox*; being persuaded and not without Reason, that he never read nor saw several of the Books he cites, but took upon Trust the Citations, and copied even the *very Mistakes* of our Adversaries; I am, in Love, to the *Impartial* Enquirer, concern'd to give a *modest* Reply to each Section, as they stand; and prove our *FAITH* therein, by the *Sacred Text* to be Orthodox and Sound; and also that 'tis no *New* Answer to serve a Turn, but our *Antient* Principles, I have subjoin'd the Authorities of several of our *Antient* and *Approved Writers*; to the end that none may be imposed upon by that *Heretical* Dress wherein our Opposers have misrepresented us, how muchso ever their *ipse dixit* or bare *Authority* have formerly serv'd instead

of

of *Proof* and *Demonstration*: And to let the World see, that had the *Querist* a mind to be inform'd in these Points, he might with *Ease* and *Quiet* had thence a juster and more exact Account of our Christian Doctrines, without thus exposing his Ignorance of, or Envy against both us and our Christian Principles. And that this should seem the *proper* Juncture and a *fit* Opportunity to Publish them to the *sober* Enquirer is plain; because now they find the very Foundation of Religion struck at by Men of no small Character.

Before we part, let me with all *due* Deference to the Age and Learning of the *Querist* offer one serious Thought to his *solid* Consideration on his Conclusion of his collected Labours. How unlike is it to good old *Simeon's* Farewel?

Luke ii. 29.

*Lord now lettest thou thy Ser-
vant depart in Peace.* Whereas this in Opposition to the Gospel of *Peace*, is like taking Leave of the World, with a Proclamation of *War* against his *Codissenting* Brethren; instead of making his Exit with

*Glorv to GOD on high, Peace on Earth,
and Goodwill to Men.*

Lastly, may it please my *Friendly Reader*, to favour me with that common *Justice* due to all, and especially Religious *Controversies*; first read and then compare before Judgment, and take the Advice of † *Jerom*, That thou favourest neither me, nor my Adversary, that thou regardest not the Persons but the Cause only. For with what Judgment ye judge, ye shall be judged, and with what Measure ye mete, it shall be measured to you again.

*Dublin 21. 6th
Month, 1748.*

I am in Christian Charity

thy well-wishing Friend,

Samuel Fuller.

S O M E

QUERIES

Offered to the Consideration of the People called

QUAKERS;

Particularly of those in the Queen's County.

SECTION I.

QUERY I. *Since all the Christian Churches in the East, and all the Western Churches, both Popish and Protestant, whatever other differences they have, do yet all agree (a) in the Articles of the Creed, commonly called the Apostles Creed, and own them as undoubted Principles of the Christian Religion; Query, Whether the People called Quakers own them or not? If they do not, what pretence have they to the (b) name of Christians? If they do, why are they guilty of so monstrous Uncharitableness as to confine Christianity to their own narrow Sect?*

Nay, why do they give all Christians so great occasion to suspect that they do not, by denying such Articles of that Creed, as Christ's Ascension and sitting at the right hand of (c) God, and coming thence to judge the (d) Quick and the Dead, and the Resurrec- (e) tion of the Body, in that sense in which all Christians in every Age have understood them? (of which more afterwards.)

R E

R E P L Y.

THE vast Variety of Creeds, and great Disputes about sundry Controverted Articles, plainly indicate the Folly and Danger of leaving the Phrase of the *Holy Text*; and tho' the Bible, which is of Divine (a) Inspiration and Authority is the *QUAKERS CREED*, yet they should believe Human Authority instead of Divine; yet of all old Creeds of Human Invention, they prefer that commonly call'd the *Apostles* to any other, as being very *Comprehensive, Antient and Nearest* to the Words and Style of the *Inspired Writers*.

Nor do they confine Christianity to themselves, but (b) believe and assert in the Words of the Blessed Apostle Peter, *Of a Truth, I perceive that GOD is no respecter of Persons, but in every Nation, he that feareth Him, and worketh Righteousness is accepted with Him.*

Nor are they firmer in the Faith of any Article of the Creed aforesaid, than in the *Ascension of (c. d. e.) CHRIST* and his *Sitting at the Right Hand of GOD*, and coming to judge both the *Quick and the Dead*, as also the *Resurrection of the Body*, all which they confirm by the following

S C R I P.

SCRIPTURE PROOFS.

AND when he had spoken these Things, while they beheld he was taken up, and a Cloud received him out of their Sight; and while they looked stedfastly towards Heaven as he went up: behold two Men stood by them in white Apparel; which also said ye Men of Galilee, why stand ye gazing up into Heaven: this same JESUS which is taken up from you into Heaven shall so come in like manner, as ye have seen him go into Heaven. (c) Acts 1. 9. 16. 11.

According to the Working of his mighty Power which he wrought in CHRIST, when he rais'd him from the Dead, and set him at his own Right Hand in the Heavenly places, far above all Principality, and Power, and Might, and Dominion, and every Name that is Named, not only in this World, but also in that which is to come. Eph. 1. 19. 20. 21.

Looking unto JESUS, the Author and Finisher of our Faith, who for the Joy that was set before him endured the Cross, despising the shame, and is set down at the Right Hand of the Throne of GOD. Heb. xii. 2.

Because he has appointed a Day, in the which he will judge the World, in Righteousness, by that Man whom he ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the Dead. Acts xvii. 31 (d)

And I saw a great white Throne, and Him that sat on it; from whose Face the Earth and the Heaven fled away, and there was found no place for them; and I saw the Dead small and great stand before GOD, and the Books were opened, and another Book was open'd, which is the Book of Life, and the Dead were judged out of these Things which were Written in the Books according to their Works, and Death and Hell deliver'd up the Dead which were in them, and they were judg'd every Man according to their Works, and Death and Hell were cast into the Lake of Fire. this is the second Death, and whosoever was not found Written in the Book of Life was cast into the Lake of Fire. Rev. xx. 11. 12. 13. 14. 15. 16.

Behold. I shew you a Mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an Eye, at the last Trump. (for the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed for this Corruptible must put on Incorruption, and this Mortal must put on Immortality; so when this Corruptible shall have put on Incorruption and this Mortal shall have put on Immortality, then shall be brought to pass the saying that is written; Death is swallow'd up in Victory. 1 Cor. xv. 51. 52.

For our Conversation is in Heaven from whence also we look for the SAVIOUR, the LORD JESUS CHRIST, who shall change our vile Body, that it may be fashion'd like unto his glorious Body; according to the Working whereby able even to subdue all Things to himself. Phil. iii. 20. 21.

Authorities from our own Writers.

William Penn writing concerning the Holy Scripture, he begins thus; Thanks be to GOD, That only is our Creed, and with good reason too, since 'tis fit, That should only conclude and be the Creed of Christians, which the Holy Ghost could only propose and require us to believe; for if the Comment is made the Creed instead of the Text, from that Time we believe not in GOD, but in Man.

(*)
W. Penn's Answer to the Bishop of Cork, p. 46.

Ditto. p. 107.

J. Wyeth's Switch, Int. p. 34.
Benjamin Coole, against Keith.
Honesty the truest Policy, p. 106.

We plainly and entirely believe the Truths contained in the Creed that is commonly called the Apostles, which is very Comprehensive. as well as Ancient.

We own the Matter contained in the Creed, called the Apostles.

It is not only all that we suppose Truths in the Apostles Creed that we believe, but even all that is contained in what is called the Apostles Creed; allowing us but a just and reasonable Explanation in Three Particulars, that seem to us not safely worded.

First. *He descended into Hell.* Now, if by *Hell* be understood, as Dr. Wallis saith, no more than that he was in the State of the Dead, we subscribe to it.

Secondly, *From thence he shall come to judge both Quick and Dead.* From thence he shall come, implies, that he shall leave that Glory, with which he is glorified with the Father. Now, if it be intended only that there is a Day appointed wherein he shall come in Power and great Glory to judge both Quick and Dead. we subscribe to that also; it being more consonant to the Holy Scripture-Testimony so to believe and say.

Thirdly, *The Resurrection of the Body.* If by Body is meant a Spiritual Body, then we subscribe to that also, as well as to all the rest, it being as much our Faith and Persuasion as any Mans.

(*)

The Protestant Church, the blessed Martyrs, who suffered for the Testimony of a pure Conscience towards GOD, and all the Worthies of the Lord, in their several Generations, who fought against the Scarlet Whore, were accepted of GOD in their Testimony against her; and are not disowned by us, but dearly owned and honoured therein.——All Things were not discovered at once; the Times were then dark, and the Light small, yet they being faithful, according to what was discovered, were precious in the Lord's Eyes.——We are not against the true Life and Power of Godliness, where-ever it hath appeared, or yet appears under the Veil of any Form whatsoever: Nay, all Persons, who singly wait upon the Lord in the Simplicity and Sincerity of their Hearts; whether under any Form, or out of Forms, that matters little to us, are very dear unto us in the Lord.

We also freely reject the Heresy of *Apollinarism*, who denied him (Jesus Christ) to have any Soul; but said, the Body was only acted by the Godhead. As also the Error of *Eutychus*, who made the Manhood to be wholly swallowed up of the Godhead. Wherefore, as we believe he was a true and real Man, so we also believe that he continues to be glorified in the Heavens in Soul and Body, by whom GOD shall judge the World in the great and general Day of Judgment.

As do ye, so do we also hope for and expect Salvation only and alone through the Son of GOD, our blessed Lord and Saviour, Jesus Christ of *Nazareth*, believing that GOD the Father hath ordained him for Salvation to the Ends of the Earth; and that no other Name is given under Heaven, by which Men shall be saved, who being conceived by the Holy Ghost, in the Womb of the Virgin *Mary*, was born of her at *Bethlehem*; as also his holy and exemplary Life, perfectly free from Sin; his Doctrine, Miracles, Sufferings, and Death upon the Cross without the Gates of *Jerusalem*; his Resurrection from the Dead, and Ascension into Heaven, where He is at the right Hand of GOD the Father, perfect GOD and perfect MAN, and the alone Mediator between GOD and Man, and is our Advocate with the Father, and ever liveth to make Intercession for us, and also shall judge both the Quick and the Dead. All which, and whatsoever else is recorded of Him in the sacred Scriptures, we firmly believe.

(b)

Isaac Pennington's Answer to the like Objection, 1660.

(c) (d) (e)

R. Barclay's Apology, 4th Edit. p. 139.

Brief Apology, p. 6, 7.

Isa. 49. 6.

Acts 13. 47.

4. 12.

1 *Pet.* 2. 21, 22.

Heb. 4. 15.

Rom. 8. 34.

1 *Tim.* 2. 5, 6.

1 *John* 2. 1.

Acts 10. 42.

There

W. Penn's Re-
buke to Twenty-
one Divines.

There is a final Session, a general Assize, and a great Term once for all, where He (CHRIST) will judge amongst the Judges, who is Righteous in all his Ways: There private Men shall answer only for themselves, but Rulers for the People, as well as themselves.

R E M A R K S.

FROM hence 'tis manifest, our aged *Querist* even stumbles at the Threshold, and is as void of *Charity* as *Justice*, in insinuating we deny those Articles, and confine Christianity to our own narrow Sect; whereas, whoever will impartially consider both our distinguishing Fundamentals, will easily determine which of us confines Christianity to their narrow Sect.

Whether the *Querist*, who believes according to the * *Westminster* Confession, That GOD from all Eternity hath reprobated the far greater Part of Mankind; that CHRIST tasted Death, but not for every Man; and that the saving Grace of GOD hath not appeared to all Men.

Or We, who, with the inspired Penmen, believe, That GOD willeth not the Death of a Sinner; that CHRIST tasted Death for every Man; and that the Grace of GOD, which bringeth Salvation, hath appeared to all Men, &c. according to the following Texts, Ezek. 18. 32. — 33. 11. Heb. 2. 9. 1 Tim. 2. 3, 4. Titus. 2. 11.

And to expose the monstrous Charity of his former Brethren, I shall refer my Reader to an old Book entitled, *A Testimony to the Truth of Jesus*, and on *Solemn League and Covenant* (for they must go together)

ther) subscribed by no less than *Fifty-three Presbyterians*.

The Design thereof was to collect the *then* reigning Errors, as they supposed, and bitterly to exclaim against all that incline to favour Toleration: Among many others, these are accounted *Capital Errors*; 1. *Hierarchy*; 2. *Independency*; 3. *An Opposition of the Doctrine of Election and Reprobation*, as they held it; 4. *The Doctrine of the Freedom of Man's Will*; 5. *That CHRIST died for all Men; or that the Benefit of CHRIST's Death extended to all Men*: And further on they add, Doubtless that *Old Serpent, called the Devil, hath been the grand Agent in propagating these stupendous Errors*; all which Errors, Heresies, and Blasphemies, we are confident we may loath, execrate, and abhor, without the least Breach of Charity.

O! the Strength and Religion of this Charity, that can loath, execrate, and abhor to think that *CHRIST died for All*; as plain Scripture as any in Scripture.

Concerning this Opinion, in the dying Words of *Jacob*, I pray, O Gen. 49. 6. my Soul, come not thou into their Secret; unto their Assembly, mine honour, be not thou united.

Moreover, I request our *Querist* to recollect the monstrous Uncharitableness of his own Brethren, who dissented from the *Church of England*, not in *Essentials*, but in some Matters of *Discipline*, yet never ceased till they laid *Episcopacy* in the Dust, and excited the Parliament in these Words, "*Elijah opposed Idolatry and Oppression, so do ye; down with Baal's Altars, down with Baal's Priests; do not, I beseech you, consent unto a Toleration of Baal's Worship in this Kingdom upon any publick Consideration whatsoever.*"

Whi

Which is as much as to say, Away with the Archbishops, Bishops, the whole Ministry and Worship of the Church of England.

Again, "*The Mouths of your Adversaries are opened against you, that so many Delinquents (i. e. Royalists) are in Prison, and yet but very few of them brought to their Tryal.*" (Did he mean to release them, I leave my Reader to judge.)

And saith another of his eminent Brethren before the Commons, August 28. 1644. "*You cannot preach nor pray them down directly and immediately.*" — "*Well! that which the WORD cannot do, the SWORD shall.*" And in ZION's Plea, Fol. 262. "*Strike the BASILICK Vein, nothing but this will cure the PLEURIST of our State.*" Behold, as in a Glass, the Power of this active Spirit of Ancient Presbyterian Charity.

Much more might be said on this Head, were it pleasant, but enough, and too much, had not his uncharitable Censure of his peaceable Neighbours in his first and last Section, given us just Occasion for some such Retortion, though not without sufficient Proof.

Moreover, that all Christians, both in the East and West, agreed in the Articles of the *Apostles Creed*; and also all Christians in every Age understood them in that (one) Sense, is assuming a Knowledge uncommon to Mortals, and much sooner said than proved;

See Whiston's
Collection of Creeds
in a broad Sheet.

for in one Sheet I can produce above Twenty very differing Creeds made in the first Four Centuries of Christianity; and how many since, if their Number be not infinite or numberless, I am sure, to me, they are indefinite. But if our *Querist* himself be so fond of Creeds, and of that in particular, why did not the *Westminster Assembly* insert it in their *Confession Directory* and *Larger Catechism*, without

without the least Variation, were it so antient and universal a Symbol of the Faith of all Christians?

Nay, even that very Creed was not, as now in the Liturgy, known in the Primitive Times, but has past great Alterations; not one of the Fathers, so called, for three Hundred Years after CHRIST, giving us this Form.

Bishop *Usher*, that great Searcher into Antiquity, in his *Differ. de Symbol*, p. 16. gives us an account of the following Additions, viz.

1. *Maker of Heaven and Earth,*
2. *Conceived,*
3. *Dead,*
4. *Descended into Hell,*
5. *Almighty, after, Right Hand of GOD.*
6. *Catholick, before, Holy Church,*
7. *Communion of Saints,*
8. *Life Everlasting.*

Which Additions were not, says he, made at once, but at several Times.

To close these Remarks, I shall subjoin one Authority from that eminent Champion of the Protestant Cause, in his *Religion of Protestants*, Chap. VI. N. 56.

“ By the Religion of Protestants (says *Chillingworth*) I do not understand the Doctrine of *Luther* or *Calvin*, or *Melancthon*, nor the Confession of *Augusta*, nor the Catechism of *Heidelberg*, nor the Articles of the Church of England, nor the Harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater Harmony, as a perfect Rule of their Faith and Actions, that is, the

B

“ BIBLE!

“ *BIBLE!* the *BIBLE!* the *BIBLE* only
 “ is the Religion of Protestants, whatever else they
 “ believe besides it, and the plain, irrefragable, in-
 “ dubitable Consequences of it: Well may they hold
 “ it as a Matter of *Opinion*, but not as a Matter of
 “ *Faith* and *Religion*; neither can they with Cohe-
 “ rence to their own Grounds believe it themselves,
 “ nor require the Belief of it of others, without
 “ most high and schismatical Presumption.

SECTION II.

QUERY II. *Whether the Quakers by asserting the entire Sufficiency of a Light within, common to all Mankind, do not thereby overturn the Necessity of a supernatural Revelation; plead the Cause of Deism in Scripture-Phrase, and set the Infidel World upon a Level with the Christian Church?*

R E P L Y.

NO; for the Reasons following. By this Term, *Light of Christ*, or *Light within*, we understand no other Divine Principle, than
 (a) the *Spirit of CHRIST*, or *Grace of GOD*, the Universality, Divinity, and Sufficiency whereof, ever since the *LORD* gathered us to be a People, we have *strenuously* asserted, to the Honour of *GOD*, and Glory of his *Grace*; supposing it even borders on Blasphemy against the *Holy Spirit*, wilfully to deny its Sufficiency, in *Contradiction* to the many plain and express Texts of *Holy Scripture*.

Though

Though this Doctrine was never taught by us in Opposition to, or Contempt of the Sacred Writings, or of any outward Means, that G O D, in his Wisdom and Providence, affords us for our Edification and Comfort, but purely to vindicate the Conduct of *Divine Providence* towards such, from whom he hath with-held some of those blessed Means.

First, For the *Universality* of this Divine Principle. *That was the true Light, which lighteth every Man that cometh into the World. But the Manifestation of the Spirit is given to every Man to profit withal. The Grace of G O D, which bringeth Salvation, hath appeared to all Men.* (b)

John 1. 9.

1 Cor. 14. 6.

Titus 2. 11.

Therefore the *Light, Spirit, or Grace*, are common to all Mankind.

Secondly, To prove its *Divinity*, I offer, * *In Him (the Eternal Word) was Life, and the Life was the Light of Men; that is, the Light of Men is the Life or Spirit of C H R I S T, the Divine Logos, or Word, by whom all Things were made; and who declares himself, I am the Light of the World, he that followeth me shall not walk in Darknefs, but shall have the Light of Life; (and that is enough) wherefore the Divinity of the Life, Light, and Spirit of C H R I S T must of Necessity be own'd by all such, as deny not the Divinity of our blessed L O R D himself.* * John 1. 5.

John 8. 12.

Thirdly, To prove its *Sufficiency* is altogether superfluous, after its *Divinity* is granted, for what is *Divine* must needs be *Sufficient*: Howbeit, to corroborate both the *Divinity* and *Sufficiency* of this Holy Principle. (c)

ple, the *Divine Oracle* assured the Apostle of the *Gentiles*, when under the Buffetings of *Satan*, in these Words, *My Grace is sufficient for thee, &c.* And the same Apostle, from his own Experience, inform'd his beloved *TITUS*, of its Divine and Efficacious Teaching, *Teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World*, which is our whole Duty, both to *GOD* and Man. And in the preceding Verse, he gives it the glorious Epithet of the *Grace of GOD, which brings Salvation*; therefore *sufficient* both to teach and enable us in the Performance of our several *incumbent and relative Duties*. Wherefore seeing whatever *GOD* gives to any Man, for any End, is *sufficient* for that End. But *GOD* has given his *Light, Grace, and good Spirit*, unto all Men, in order to enable them to perform their Duty to *HIM* and their Neighbour, on which depends the Salvation of their Souls; consequently that *Grace, Light, and good Spirit*, is *sufficient* to that End. Though we never held the *Light, &c.* in such a Sense, as to exclude all other Means, but rather to render all such other Helps *useful and beneficial*.

This Doctrine then is so far from overturning, that it both *establishes and perpetuates* the Necessity of a *supernatural Revelation*, which only proceeds from the Discoveries of the *Divine Light of CHRIST*, according to the Apostle, *Whatsoever doth make manifest (i. e. reveals) is Light*. Is not the *Light* then Essential to *supernatural Revelation*? And, *The Spirit searches all Things, yea, the deep Things of GOD*.

And

And though we thus assert the Sufficiency of the Grace of G O D, yet do we vastly prefer the Privileges of the Christian Church, to those of the Infidel World; even as the blessed Apostle did his Brethren and Kinsmen, *What advantage hath the Jew? Or what Profit is there of Circumcision? Much every way, because that unto them were committed the Oracles of G O D.* And, *Who are Israelites; to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of G O D, and the Promises; whose are the Fathers, and of whom as concerning the Flesh, CHRIST came, who is over all, G O D blessed for ever. Amen. He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel; he hath not dealt so with any Nation.*

(d)

Rom. 3. 1, 2.

Rom. 9. 4, 5.

Psal. 147. 19, 20.

To the Christian Church, our L O R D has, as it were, entrusted the five Talents, Degrees, or Measures of the Revelation of his Will; to the Infidel World, but one or two, comparatively speaking, yet the least Gift of G O D is sufficient for the Receiver, and perfect in its Kind, *James 1. 17.* Wherefore let us remember our L O R D's Words:

For unto whomsoever much is given, of him shall be much required; and to whom Men have committed much, of him they will ask the more: And also the Threatning of the A L M I G H T Y, to his Chosen People, the Children of I S R A E L, *You only have I known of all the Families of the Earth, therefore I will punish you for all your Iniquities.*

Luke 12. 48.

Amos 3. 2.

Authorities from our own Writers.

WE ever meant a principle in Man, that is not of Man, that is variously denominated by its various Operations: *Light* from Discerning and Distinction; *Spirit* from Life and Power: *Word*, as it speaks forth GOD's Mind to Man: *Truth* in the inward Parts, as it deals truly with Man, and would redeem him from lying Vanities; and *Grace*, as it is GOD's Gift and not Man's Understanding, or Man's Merit.

CHRIST the Eternal and Essential **WORD**, who was in the beginning with **GOD**, and was and is **GOD**, is that true *Light* that doth enlighten every Man that cometh into the World, is *sufficient* to Salvation; p. 37. the Engrafted Word is able to save the Soul, and *my Grace is sufficient for thee*, tho' the **LORD** may be pleased to make use of what Helps or Means, he sees meet, p. 60. All other Helps without this (*the Light of CHRIST*) are ineffectual: but *this* without all other is *sufficient*, altho' these outward Helps when **GOD** co-operates with them are *profitable*, and ought to be used.

I utterly deny that the Perfection of the *Light's* Teaching makes the Scriptures Superfluous, much less the general best Attainments that have been, and now are in the World, p. 252. Nor does it follow because **GOD** has given a *sufficient Light*, therefore all other means should be Superfluous,

p. 799. This is not to render the Scriptures useless, or needless, or to raise an Indifferency to them where they are enjoyed: By no means, they are a great Blessing, and as such to be highly prized, and no Man that has any fear of **GOD**, or the *least* Taste of his Goodness, but must be of that mind.

A thing may be *sufficient* of it self, and yet other Things may be conditionally *Necessary*; for Example, Bread and Water are *sufficient* of themselves, for the sustaining the Life of Man; and yet who will say that other *Viduals* may not be necessary? where the Providence of **GOD** affords them.

The Product of this Nation is *sufficient* for the Maintenance and Support of the Inhabitants; and yet it doth not follow, that there is no Necessity of importing Gold and Silver from the
Indies

Indies; so here the *Light* of the Spirit is *sufficient* of it self, even without the *Holy Scriptures*. But where it pleases G O D to afford them unto Men; *Faith in CHRIST*, as he was outwardly Born of a *Virgin*, &c. is *necessary*,——p. 41. The *Holy Scriptures* are not to be neglected, or disesteemed, because we are under the Teachings of the Spirit, neither are the Teachings of the Spirit to be despised or undervalued, because we have the *Holy Scriptures*: *These* are not sufficient *without that*, but *that* is sufficient *without these*: for *that* is the *TRUTH* it self, but *these* are only Writings of the *TRUTH*; which is able of it self to make free, and was before the *Scriptures* or Writings were.

If any Object that Text, *some not having the Spirit* against the Universality of its Manifestation, *William Penn* Answers,

Having has a twofold Use in Scripture, the one as a *Condemner*, in which sense, none is at one time *Vol. 2. p. 182.* or another, without a Measure of the *Divine Light* and Spirit to reprove them: and 2dly, the so having it as to Enjoy and possess it as a *Rule, Guide, and Invisible Minister of Life; Comfort and Refreshment*, in which sense the World has it not, that is received it not, as saith the Text, *John 14. 16.* Yet the very next Chapter says, *That it should convince the World of Sin.* A Man may hear Reproof or Instruction; yet not follow it, so that such as receive not the Spirit, that strives with them, may be truly said to be *sensual, not having the Spirit*, because they receive it not to the Ends for which it was, or is sent.——p. 625. Is there no Sun in the Firmament? because Men that are *Blind*, or shut their Eyes cannot, or will not see it; or is a School-Master *unlearned or insufficient*, because any of his Lads play Truant and neglect his Reproof and Instructions. &c.

This Authority I subjoin to illustrate the Difference between the *Sufficiency* and *Efficiency* of the Divine Principle; the first of which, i. e. the *sufficiency for all Men*, we ever asserted; but never the last, i. e. the *Efficiency to any*, except only such as obey its Divine Dictates.

R E M A R K S.

SEEING *Deism* denies the Necessity of a *Supernatural* Revelation, let me ask one Query, Whose Principles establish such a Doctrine? Those *Presbyterians* who say such Revelation is ceased, or we, who assert both the *Possibility* and *Necessity* of it in the *Christian Church* to the End of the World, according to our L O R D's promise at parting: *Lo I am with you always even to the End of the World, i. e.* by my Spirit, for as to his bodily Presence, he was about to leave them; Nay, does not our Querist himself as much as the *Quakers* set the *Infidel* World upon a Level with the *Christian Church*, at the End of his 5th Section, where Paraphrasing on CHRIST, the *True Light*, he has these Words, "And chiefly because he is the Author of *Supernatural* Knowledge, in all that enjoy it, even unto *Gentiles* and *Jews*, without Distinction." And moreover, DEISM denies revealed Religion, as the *Miraculous Incarnation of the Son of G O D*, with all the *Glorious Effects* thereof. How can We be charg'd with pleading the Cause thereof, when our Excellent Apologist, R. Barclay, p. 141. asserts, to deny or disbelieve such Revelation, when offered, is *Damnable unbelief*?

The very Ground, why so many have so slight an Apprehension of the *Light* of CHRIST, is because they have never known it, farther than in the Capacity of a *Reprover of Evil*; tho' thence it is plain, it comes from G O D, and ever leads to G O D, which made the Royal Psalmist thus Pray: O! send out thy Light, and thy Truth, and let them lead me, let them guide me to thy Holy Hill, &c. Yet they feeling only

only its *Reproofs*, conclude it unable to give either *fur-*
ther Discoveries of GOD's Will; or Power and Virtue
to do it, but to all such I say, TRY IT: you are
not proper Judges in the Case, 'till you have walked
in it, and then you will Witness the
Truth of this saying of the beloved A- 1 John i. 7.
postle; *If we walk in the Light, as he*
is in the Light, we have Fellowship one with another,
and the Blood of JESUS CHRIST his Son,
cleanseth us from all Sin. And the Na-
tions of them that are saved, shall walk Rev. xxi. 24.
in the Light of it: The City of GOD,
v. 23. *And the Lamb is the Light thereof.* What
higher Attainments can any Soul wish for, than to
be cleansed from all Sin, (*here*) and saved from
Wrath *hereafter*.

I will close this Remark with that Reverend Ad-
dress of *Thomas à Kempis* to the LORD
in the following Words, "Speak Tho. à Kempis
" LORD for thy Servant heareth Imitation of
" thee. Let neither *Moses*, nor yet CHRIST
" any of the Prophets speak to me; Book 3. ch. 2.
" but do thou rather speak, O LORD my
" GOD, who art the Illuminator and Inspirer of
" all the Prophets; for THOU, without *them*,
" can't teach me perfectly: but THEY, with-
" out THEE, will profit me nothing.

SECTION III.

QUERY III. *Whether the QUAKERS, by denying the Holy Scriptures to be the primary Rule of Faith and Practice, and asserting the Spirit (or Light within) to be so, do (a) not plainly prefer what they suppose to be the Dictates of the Spirit to themselves, before its Dictates to the Prophets and Apostles, which are recorded in those inspired Writings?*

(a) See R. Barclay's Apol. on the head of Scriptures.

(b)

And consequently ascribe a greater Authority to their own Speeches and Writings, than to those of the Prophets and Apostles?

(c)

And whether this be not the true Reason of their never reading the Holy Scriptures in their Meetings, tho' they often read the Writings of those they call their Friends?

(d)

And whether this Principle be not the highest Affront that can be offered to those inspired Writings?

(e)

Nay, whether it be not worse than that Doctrine of Popery, that makes the Romish Church the only infallible Judge of the Sense of the Holy Scriptures? For that Spirit of Infallibility which the Papists ascribe to their Popes, or pretended General Councils, every QUAKER ascribes to himself; and both set up their Judgment above that of the Prophets and Apostles.

R E P L Y.

WE believe the Holy Doctrines of the *Old and New Testament*, to be given by Divine Inspiration; and therefore of Divine Authority, and preferable to all (a. b.) other Writings extant, tho' we can't think it any Affront or Undervaluing of those Heavenly Oracles, that rare Gift, to prefer the Mouth and Giver whence they came, and which alone can certainly expound, bleis and make them profitable to those Great and Good Ends, which the **ALMIGHTY** in his Mercy and Favour to the *Christian Church*, above others, has been graciously pleased to vouchsafe and appoint these sacred Oracles.

Forasmuch as the Pen-men of the Holy Scriptures, particularly of the *New Testament*; were entrusted to transmit to Posterity (b) the Transactions, with Relation to the *Birth, Miracles, Sufferings, Resurrection and Ascension of our Blessed LORD*, with the *Precepts, Exhortations and gracious Sayings, that proceeded from His Mouth, whilst here on Earth*; as also those *excellent and Evangelical Truths* revealed to them by the Light of the Glorious Gospel; which they were commissioned to Preach to the Nations, in these respects, and as being *Prime Ministers* in **GOD's** House, and Persons qualified by a much greater Measure of the same Divine Spirit, to be the first Witnesses and Dispensers of that Glorious Dispensation; their Writings challenge, and justly ought to have the *First and Chief Place*, as a *Rule of Faith and Practice*, next the Holy **SPIRIT**, by which they were inspired: and which leads us into an high Esteem of those excellent Writings, as being so valuable an Effect of so great a Cause. W.

We also believe, the Holy Scriptures contain a clear Testimony to all the *Essentials* of the *Christian Faith*; that they are the *only fit outward Judge* of Controversy among *Christians*; that whatever Doctrine is contrary unto their Testimony may therefore be *justly* rejected as false; and that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, ought to be accounted a *Delusion of the Devil*; for 'tis impossible that the Spirit of G O D, which we believe all Christians should be led by, should contradict it self, or any of its former Revelations in the Holy Scriptures: Hence we are far from *equalling*, much less *preferring*, our Suppositions, Speeches, Pretences, Writings, Acts or Facts to the *sacred* Writings, that we submit all to them, as the *only fit outward Judge* of Controversy.

Wherefore our Sermons, and Practical Discourses are mostly deliver'd in *Scripture-Style*,
 (c. d.) constantly confirmed by the *Sacred Text*, never proved by Authorities of our own Writers, which, tho' produced in this Tract, is, with Design to obviate a common Objection, that our *Antient Friends* were neither *Orthodox*, nor of the same Opinion with us now in Being. Wherefore I have collected and compared them to shew not only their *Harmony*, but the *Agreement* of both, with the *Holy Text*. And if at any time a Paper from any Friend be read publickly, 'tis generally in Meetings for Discipline about the Affairs of the Church, and rarely in those for *Divine Worship*, and then either before, or after, by way of *Advertisement* to such, who meet not at those Meetings appointed for Discipline; even as in most places of Worship some *Religious Acts* of Parliament, &c. at certain Times are appointed and read publickly; as that against Profane Swearing,

Swearing, Sabbath-breaking, &c. And the Paper that I have oftneft heard read in publick, is *against loose and disorderly Walking abroad on the first Day of the Week, and an earnest Exhortation, and hearty Recommendation to the constant and diligent Reading the Holy Scriptures, as the best of Books, which we account one Religious Act of Family Duty.* Tho' Publick Worship, in this Evangelical Dispensation, is a more *Inward and Spiritual Exercise of the Mind towards G O D*; according to our L O R D's Institution, *John iv. 24. They that worship the Father must worship him in Spirit and Truth.* And even, according to the Querit's own Definition of *Spiritual Worship*; § 6. which consists in those *honourable adoring Thoughts of G O D*; and those *devout Inclinations and Affections towards him, which by the Assistance of the Holy S P I R I T*, are excited in our Minds, &c.

That the Spirit (without the least Affront to Holy Scripture) is the *primary and most general Guide and Rule of Faith and Practice* is plain, because it was,

1. The Rule of the *Patriarchs* before Scripture was.
2. The Rule of the *Inspired Pen-men*, because they wrote, as they were moved by the **HOLY GHOST**:
3. By this we are enabled to understand the great *Mysteries* therein contain'd, and without it, they are a *Sealed Book*.
4. 'Tis this Spirit also that confirms the *Truth and Certainty of the Holy Scriptures* to us, and will to all succeeding Generations.

Wherefore seeing the Apostle assures us, *As many as are the Sons of G O D, Rom. viii. 14. are led by the Spirit of G O D.* 'Tis of absolute Necessity for all that would have an *Infallible Guide to Salvation*, to attend the Guiding of this Spirit, which only can
In-

infallibly Witnesses to their Spirits, *that they are the Children of G O D.*

(e) The *Infallibility* then, or *Certainty* in Divine Matters, not *Omniscience* in us, we attribute, and ever did, to the *Manifestation of the True Light*, and certain *Revelation of the Spirit of Truth*, which leads into all *Truth*; all and only those who attend unto, and obey the *infallible Dictates* thereof, and not to our selves, or any else, not a *jot further*, or a *minute longer*, than we are taught by the *Blessed Spirit of G O D*, to whom we ascribe *Omniscience*, and an *Absolute Infallibility*, but to us only a *Conditional Infallibility* so far, and no farther than he is pleased to reveal, and we attend and obey its *Certain and Divine Teachings*.

SCRIPTURE PROOFS.

(a) Rom. 15. 4. **F**OR whatsoever Things were written aforetime, were written for our Learning, that we thro' *Patience and Comfort of the Scriptures* might have Hope.

1 Cor. 10. 11. Now all these things happened unto them for Examples; and they are written for our Admonition.

1 Tim. iii. 15. to 18. And that from a Child, thou hast known the Holy Scriptures; which are able to make thee wise unto Salvation, thro' Faith which is in Christ Jesus. All Scripture (is) given by Inspiration of God (and) is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnish'd unto all good Works.

2 Pet. i. 20. 21. Knowing this first, That no Prophecy of the Scripture is of any private Interpretation. for the Prophecy came not in old time, (or at any time) by the Will of Man; but Holy Men of God spake, as they were moved by the Holy Ghost.

1 Pet. i. 11. Searching what or what manner of time the Spirit of Christ, which was in them, did signify when it testified before hand, the Sufferings of Christ and the Glory that should follow.

Gen. vi. 3. And the Lord said, My Spirit shall not always strive with Man; for that he also is flesh.

The

The Word is very nigh unto thee, in thy Mouth and in thy Heart, that thou may'st do it: which the Apostle Paul repeats, Rom. x. 8, and calls the Word of Faith which we Preach &c.

Thou gavest also thy good Spirit to instruct them.

But they rebelled and vexed his Holy Spirit, therefore he was turned to be their Enemy.

O send out thy Light and thy Truth: let them lead me, let them bring me unto thy Holy Hill, and to thy Tabernacles.

Weep not: behold, the Lion of the Tribe of Judah, the Root of David hath prevailed to open the Book, and to loose the seven Seals thereof.

But all these worketh, that one and the self same Spirit dividing to every Man severally as he will.

But we will not boast of Things without our Measure, but according to the Measure of the Rule which GOD hath distributed to us.

Tho' we or an Angel from Heaven preach any other Gospel unto you, than that which we have Preached unto you, let him be accursed.

For the Holy Ghost shall teach you in the same Hour, what ye ought to say.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Howbeit, when the Spirit of Truth is come, he will guide you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall Glorify me, for he shall receive of mine, and shall shew it unto you.

But ye have an Unction from the Holy One, and ye know all things.—But the Anointing, which ye have received of Him, abideth in you, and ye need not that any Man teach you, but as the same Anointing teacheth you of all Things, and is Truth, and is no Lye, and even as it hath taught you, ye shall abide in Him.

Deu. xxx. 14.

Neh. ix. 20.

Isa. lxiii. 10.

Psal. xliii. 3.

Rev. v. 5.

N. B. That different Measures are given.

1 Cor. xii. 11.

2 Cor. x. 13.

Gal. i. 8.

(c) Lukexii. 12.

John xiv. 16.

17. 26.

John xvi. 13.

14.

1 John 2. 20. 27.

I John 2. 20. 27.

I John 2. 20. 27.

Authorities from our own Writers.

WE think it more reasonable and safe to content our selves with that Dress of Language, in which the Holy GHOST thought fit to hand them in the
 (a) (b) (c) *Holy Scriptures*, those most excellent and divine
 Brief Apology, Writings, which, above all others in the
 p. 5, 6. World, challenge our Reverence, and most diligent Reading those *Oracles of GOD*, and rich Christian Treasury of *Divine Saving Truths*, which were written for our Learning; that *we, through Patience and Comfort of them, may have Hope, and are profitable for Doctrine. Reproof. Correction, and Instruction in Righteousness, to the perfecting and thoroughly furnishing of the Man of GOD to every good Work, making him wise unto Salvation, through Faith, which is in CHRIST JESUS.* containing all Christian Doctrines necessary to be believed for Salvation, and are a sufficient external Standard and Touchstone to try the Doctrines of Men; and we say, with the Apostle, *Whoever shall publish and propagate any other Gospel and Faith than is therein testified of to us by those inspired Penmen, who were the first Promulgators thereof, though he were an Angel, let him be accursed.* All which, and whatsoever is therein contained, we as firmly believe as any of you do; and as it is the Duty of every sincere Christian, we are heartily thankful to GOD for them, who, through his good Providence, hath preserved them to our Time, to our great Benefit and Comfort.

Because we assert the Holy Spirit to be the *first, great, and general Rule and Guide* of true Christians; as that
 William Penn's *by which GOD is worshipped, Sin detected,*
Works. Vol. II. ed. Conscience convicted, Duty manifested,
 p. 878. *Scripture unfolded and explained; and consequently the Rule for understanding the Scriptures themselves, since by it they were at first given forth.* From hence our Adversaries are pleased to make us Blasphemers of the *Holy Scriptures*, undervaluing their Authority, preferring our own Books before them, with more to that Purpose: Whereas, we in Truth and Sincerity, believe them to be of *Divine Authority, given by the Inspiration of GOD, through Holy Men, they speaking or writing them as they were moved by the Holy Ghost; that they are a Declaration of those Things most surely believed by the Primitive Christians; and that as they contain the Mind and Will of GOD, and are his Commands to us, so they in that Respect are his declaratory Word, and therefore are obligatory on us, and are profitable for Doctrine*
 Repro

Reproof, Correction, and Instruction in Righteousness, that the Man of GOD may be perfect, and thoroughly furnished to every good Work.

Nay, after all, so unjust is the Charge, and so remote from our Belief concerning the Holy *Scriptures*, that we both love, honour, and prefer them before *All Books* in the World, ever chusing to exprefs our Belief of the Christian Faith and Doctrine in the Terms thereof, and rejecting all Principles and Doctrines whatsoever that are repugnant thereto.

Page 467. We reject for ever that Spirit, which leads into those Principles and Practices, that in the least contradict the standing and permanent Truths therein contained.

Page 261. Be it known to All, we do affirm the *Scriptures* never did jar with the *Spirit*, nor the *Spirit* oppose himself against the *Scriptures*. And thus much our Writings can plentifully prove to all sober Enquirers.

Page 245. The Writings or Sayings given forth by that lesser Appearance, are not to be brought into Comparison with those of a greater Discovery, no more than the degrees of the Discovery, or Manifestation of the Light it self. (b)

Whosoever do, or shall profess to speak or write *Words*, or do *Works* in and by the Motion of the *Spirit* of *GOD*, if they tend not to good, if they are not accompanied with the Fruits of the same, if they will not endure the Tryal of the *Spirit* of *GOD* in Others. and abide by the Testimony thereof, and also agree with the Testimonies of the Holy Men of *GOD* left upon Record in the Holy *Scriptures*, for the *Spirit* of the Prophets was subject to the Prophet, and the Primitive Christians were of one Mind. I say, except this, their Motion is to be judged by the *Spirit* of *GOD*, and by *Them* also, that obey it, as a *Delusion of an exalted Spirit*. Will. Shewen's True Christian's Faith, p. 127.

I do freely declare, that our Value and Esteem for the Books of the Old and New Testament, is much greater than for any other Book extant in the World.

Athenian. *Query*. Whether you think not your own Writings of equal Authority with the Bible?

Answer. No.

Athenian. *Query*. And whatever any true Quaker either writes, or speaks in their publick Assemblies, to be really as infallible as what was spoken or written by our Saviour, or any of his Apostles?

G. Whitehead's and W. Penn's Serious Apol. G. Whitehead's and Eight more. answers to the Queries of the Athenians.

Answer. No; but whatever the Spirit of CHRIST speaks in, or by such, or any other fearing GOD, the Truth is unalterably the same for ever.

Whatever we say of, or call any of our Books, we allow it to the *Scriptures* in a more *especial* manner, beyond all Comparison, which I do freely declare to be the *best Book* in the World, and which we value for the Authority and Divine Matter in it *above all others*.

J. Whiting's
Truth Strong-
est, p. 84.

I do declare, that as no Man can live the Life of the *Scriptures*, without the Operation of that *Spirit*, that gave them forth; so to live up to what they exhort and declare, is the highest Pitch of Purity, Man's Nature is capable of.

William Penn's
Works, Vol. II.
p. 263.

Page 327. They are a *Declaration* and *Testimony* of heavenly Things, but not the *heavenly Things* themselves; and as such we carry an high Respect unto them: We accept them as the *Words of GOD* Himself; and by the Assistance of his *Spirit* they are read with great Instruction and Comfort: I esteem them the *best of Writings*, and desire nothing more frequently, than that I may *lead the Life* they exhort to.

Page 106. GOD cannot be known, but by the Discoveries He makes of Himself, through his *Eternal Power* and *Spirit* unto Mankind; secondly, tho' such Discoveries may be imperfect in *Degree*, yet not in *Kind*; thirdly, that such Revelation Discovery, or Instruction is infallibly true, and That therefore Man has to rectify and assist his *fallible* Judgment, an *unerring, certain, infallible Spirit, Power, or Principle* which as Man listens unto, and follows, his Understanding becomes illuminated, his Reason purified, and sound Judgment restored.

Page 126. *Infallibility* of Persons, any further than as they are joined and conformed to the Light of GOD, we never affirmed; and *Fallibility* of the *Light*, because of the *Fallibility* of the Persons, we never own'd, and now deny, as a most ridiculous and false Consequence.

Page 252. They ignorantly or basely infer a *Fallibility* or *Insufficiency* to be in the *Light*, from the *Fallibility* and Rebellion of those Persons, who, we say, are lighted by it; and on the contrary hand, that all should be necessarily *Infallible*, who are enlightned by an *infallible Light*, not considering, that neither is the *Grace of GOD* insufficient to save, because Men refuse to be saved by it; nor though it be sufficient and infallible in it self, that therefore all those to whom it is rendered are saved, or therefore are *Infallible*, without any Consideration had to *their Obedience*.

In the Gospel Dispensation, the Gifts of the Holy Spirit not being limited, either to Person or Office in the Church; nor can any Man witness any Union with it, or *infallible Assistance* from it, but through Obedience to, and Perseverance both in the *Principles* which it teacheth, and that *Holiness of Life* it leads into.

(e)
J. Wyeth's
Switch, p. 88.

We do not pretend to an *absolute personal Infallibility*; but the *Infallibility* we contend for, is the *absolute Infallibility* of the *Spirit of Truth*, which cannot err, or be deceived; but as *conditional*, namely, so far, and no farther, than we are led and guided by the *infallible Spirit of GOD*; which infallibly leadeth and guideth into all Truth all those that are *Faithful and Obedient* to the *Leadings and Guidings* thereof.

R. Claridge's
Answer to E.
Cockson, p. 65.

R E M A R K S.

IF I may without Offence, I would on this Head by way of Retortion, propose one *Query*, Whether those *Presbyterians*, who, though in Words, profess the Sufficiency and Fulness of Holy Scripture, *Section IV.* and that it is the sole and primary Rule of Faith and Practice; yet assert the absolute Necessity of their Ministers subscribing to the ** Westminster Confession*, and refuse any other, tho' in the *express Words of the Scripture*, do not in Deed and in Truth offer the *highest Affront* to the inspired Writings, by preferring their own Comment to the Text, and ascribing thereby a greater Authority to their own *fallible Speeches*, or Writings, than to those *infallible Scriptures* of the *inspired Prophets and Apostles* of our LORD? not this downright Popery, to substitute their Syn

(a)

* Westminster
Confession,
Chap. 1.

cal Decrees, or General Confessions, in the room of the BIBLE? And how plainly does this their unwarrantable Practice derogate from the Sufficiency and Fulness of the Holy Scriptures?

And whereas, with the Primitive Reformers, we say the BIBLE is our *Creed*, the
 (e) BIBLE is the *Text*, the SPIRIT is the *Interpreter*, and that to every one for himself; thereby establishing the Right of *private Judgment* against all *Popish implicit Faith*, the very Basis whereon the REFORMATION stands, though struck at (probably unawares) by our aged *Querist*, in the End of this *Section*, through the Sides of the *QUAKER* of his own framing: For from the foregoing *Reply* 'tis manifest, we ascribe no *absolute Infallibility* to all, or any of us, or others; nor do we equal, much less set up our Judgment, either *general or particular*, above that of the Prophets and Apostles, and therefore no Comparison herein of *Us* with the *Papists* will hold, seeing they place *Infallibility* either in the Pope, in a General Council, or both: We in *Neither*, nor in any *Man*, but in the *Eternal, Unerrable, and Holy Spirit*; and only to him to whom it shall please to reveal, and no longer than *poor Man* shall attend and obey its *infallible Leadings*. Whether this is *Popery*, or worse, is left to the Impartial to judge? Moreover, if *Popery* should prevail in the Nation (which GOD forbid) it would soon appear, whether *They* or *We* were the truest Protestants. But a true and more exact Parallel may be drawn betwixt the persecuting Spirit of the *Papists*, who burnt the pious Reformers in *Old England*, and those *Presbyterians* of *New England*, who hang'd our Friends, and without Law or Justice, *inhumanly* beat the Drums to prevent others from hearing their dying Words.

Lastly,

Lastly, to shew the Spirit is the infallible Guide and Interpreter of Scripture, in Opposition both to the *Papist*, that assert the Pope, and to the *Presbyterian*, who assert the Scripture it self *, I shall produce that elegant and comprehensive Argumentation of our excellent Penman, *William Penn*, Vol. II. p. 345. who writes thus; “ That which
 “ makes Law, that which explains Law, that con-
 “ trary to which no Law ought to be made or
 “ obey’d; that which gives to know what is con-
 “ trary, or according to just Law; that which gives
 “ to apply and execute Law rightly, must be the
 “ Judge and superior Rule. But that is this *Syntes-
 sis*, or Law of Laws, says Chief Justice *Hobart*;
 “ right Reason, says *M. T. Cicero*; innate Light;
 “ says Bishop *Sanderfon*; the Law of GOD, writ in
 “ the Heart, says *Doctor* and *Student*; Spark of
 “ GOD’s Light, says *Calvin*; a living Rule and ever-
 “ lasting Foundation of Virtue, planted in all reason-
 “ able Souls, says *Plutarch*; GOD within, says *Se-
 neca* and *Epictetus*; consequently, not any meer
 “ written Law can be Judge and Determiner of Con-
 “ troversies in Law: This, *Reader*, holds almost all
 “ along the same with the *Scriptures*, that the Law is
 “ not Judge of the Doubts, that arise about it self,
 “ but another is already proved; and that the *Script-
 tures* can no more determine Cases of Difficulty
 “ within themselves, as is evident by the same Ar-
 “ gument: And that Judge must either be some
 “ Man endued with the Spirit of GOD; as in Law-
 “ Cases, some judge with right Reason; or else the
 “ Eternal Spirit, as he is universally manifested in
 “ Men. The first, our Adversary will think too fair
 “ a Pretence for *Papery* to be allow’d; and the last,
 “ he can never avoid, unless Man, without the Spi-
 “ rit of GOD, be able to determine of the Things

*Westminster Con-
 fession. Chap. I.,
 and Section last.*

“ of GOD; which were to deny the *Scriptures* of
 “ *Truth*, the *Faith* of the *Antients*, the *Doctrine* of
 “ the *Reformers*, and *Right Reason*.

I shall close these Remarks with the Advice of our
 learned Apologist, “ For my part, as I have never
 “ a whit the lower Esteem of the
 R. Barclay’s *Apo-* “ blessed *Testimony* of the *Holy Scrip-*
 logy, p. 62. “ *tures*; nor do the less respect any
 “ solid *Tradition* that is answerable,
 “ and according to TRUTH; neither at all de-
 “ spise *Reason*, that noble and excellent Faculty of
 “ the Mind, because *wicked* Men have abused the
 “ Name of them to cover their *Wickedness*, and de-
 “ ceive the Simple: So I would not have any reject
 “ or diffide the *Certainty* of that *unerring Spirit*
 “ which GOD hath given his Children, as that
 “ which can *alone* guide them into all TRUTH,
 “ because some have falsely pretended to it.

SECTION IV.

QUERY IV. *Whether the promised Assistance of
 the Holy Spirit, to true Christians in all
 (a) Ages, be for the Revealing new Truths
 and Duties, not contained in the Holy
 Scriptures, or for enabling them to believe and obey
 those already revealed?*

*If they assert the former, then Query, Whether
 this be not parallel to the Popish Do-*

*(b)ctrine of Oral Traditions? And by
 what Rule shall we distinguish Divine
 Inspirations from Diabolical Delusions?*

And

And how shall such as pretend to Divine Inspiration, for the Discovery of such new Truths or Duties, convince others of it, (c) since they have no Miracles, nor extraordinary Gifts for their Credentials, as the Apostles had?

If the latter be true, then where is the need or use of that immediate objective Revelation they so confidently pretend to? And (d) how plainly do their unwarrantable Pretences to it derogate from the Sufficiency and Fulness of the Holy Scriptures, as if they were not by the ordinary subjective Illumination of the Holy Spirit able to make us wise to Salvation, and thoroughly furnished for every good Work? See 2 Tim. iii. 13, 16, 17.

R E P L Y.

THIS Section brings a *Dilemma* to cut us down, whether we turn to the Right or Left: Howbeit, to blunt both Edges of this *Logical Weapon*, I answer in one Syllable, BOTH; and denying his Consequences, shall consider, first, what kind of *Revelation* we own, and what we disclaim, and distinguish Duties into general and particular; next, prove the Possibility and Necessity of *Revelation*; thirdly, how a Man may distinguish between true and false *Revelations*; lastly, show that there is now no Necessity of new and outward *Miracles*: And of each, with all possible Brevity and Perspicuity.

First, Of the Revelation we Own, and what we Disclaim.

The *Revelation* we own, is the Discovery and Illumination of the *Light* and *Spirit* of GOD, relating to those Things that properly and immediately concern the daily Information and Satisfaction of our Souls in the Way of our Duty to GOD and our Neighbour.

We renounce all *fantastical* and *whimsical* Intoxications, or any Pretence to the Revelation of *new* Matter, Gospel Faith or Doctrine, in *Opposition* to, or *Different* from that which our SAVIOUR, His holy Prophets and Apostles taught, and is recorded in the *Scriptures* of TRUTH.

Truths and *Duties* also are distinguished into *Universal* and *General*, which concern and oblige all and every Man, or *Singular* and *Particular*, which concern only some particular Persons: For instance, *To do unto all Men as we would have them to do to us; To do Good, and communicate according to Ability*, are *universal* and *general Truths* and *Duties* obligatory on all; but *to preach the Gospel, and oversee the Flock*, are *singular* and *particular Duties* of such whom the *Holy Ghost* hath separated, constituted and appointed for such Services.

Having premised these Things, I now proceed to answer the Query more fully and expressly: As to *universal* and *general Truths* and *Duties*, we believe the promised Assistance of the *Holy Spirit* to true Christians in all Ages, (I suppose he means since the *first Ages* of Christianity) is to enable them to believe and obey such Duties already revealed in the *Holy Scriptures*.

As

As to *singular and particular Truths and Duties*, and *Services*, we believe the promised Assistance of the *Holy Spirit*, to true Christians, is for the revealing such *New Truths and Duties*, not contain'd in so many Syllables in the *Holy Scriptures*; and also to enable them to believe and obey such Revelations: If it were not so, I would ask the *Querist*, in what part of *Holy Scripture* I shall find *A. B.* or *J. B.* by Name, appointed to preach the Gospel; and if *A. B.* or *J. B.* come by their Ministry, neither of these Ways, are they not such as run, and GOD *never sent*, and *therefore do not profit the People*, Jer. 23. 32.

We neither urge nor pretend the Necessity of an *immediate Revelation* of any other general TRUTH or general DUTY, than what is already revealed in the *Holy Scriptures*. Howbeit, the *Holy Ghost* is not to be limited, but when he manifests a *particular Duty* to any *particular Person*, they stand bound to come up in the Practice of it: Thus we hold not the Revelation of *New Things* to *All*; though to *Some* the *Holy Spirit* may shew them *Things to come*, as to that pious Primate *Usher*, and many others, *for the Secrets of the LORD are with them that fear Him*: But what we desire tenaciously to adhere to and obey, is the *renewed Revelation of the Eternal Way of TRUTH*, which is the Life, Virtue, Condition, and very Soul of the Gospel and New Covenant, opposed by None, but such as the GOD of this World has blinded.

This then is directly contrary to the *Oral Tradition* of the *Papist*, which teacheth not only Things not commanded, but plainly forbidden, as *Purgatory*, *Prayers to the Saints*, *Pilgrimages*, &c. But we reject not only *all Things forbid*, but even pretend to the Revelation of no general Truth, or general Duty, that is not contain'd in *Holy Scripture*.

Next

Next, To prove the Possibility and Necessity of this Revelation.

We cannot apprehend how any Christian can think *immediate Revelation* is ceased, and at the same time believe the Promise of CHRIST, *Matth. xxviii. 20.* That he *would be with them to the End of the World*: After what manner, is more fully explained in *John xiv. 16. 17.* By his *blessed Spirit of Truth, which dwelleth with you, and shall be in you.* How this *blessed Spirit* should abide with Christians for ever, dwell with them, and be in them, and not immediately inspire them, if they be subject thereunto, I confess, is beyond my Comprehension; for there can be nothing more *immediate*, than that which abideth and dwelleth with, and is in us: And 'tis very evident from the Scripture Texts in this, and the former Section, that the Primitive Christians, witnessed the fulfilling of this blessed Promise, particularly at *Jerusalem*; and in the Course of their Ministry, that they had the same Experience, is clear from the *Acts* of the *Apostles* and *Tenor* of the *Epistles*, writ by the Assistance of the same *Holy Spirit*, That it is not ceased. I should think the positive and plain Words, *FOR EVER*, should put the Matter past all doubt, with those who believe and acknowledge the Authority of the *Holy Scripture*. We are therefore fully persuaded, that *Divine immediate Revelation*, is to continue as the common Privilege of all True Christians for ever, in proportion to their several Conditions, and the Service required of them; and the least Portion thereof, is the same in kind, tho' not in degree: And that this is the only, most true, certain, and unmoveable Foundation of all *CHRISTIAN FAITH*, I thus prove; That which

which all Professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, when press'd to the last; that for, and because of which, all other Foundations are recommended and accounted Worthy to be believed, and without which they are granted to be of no Weight at all; must needs be the only most true, certain, and unmoveable Foundation of all Christian Faith.

But inward immediate objective Revelation by the Spirit, is that which all Professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, &c.

Therefore, &c.

Ask the *Papist*, why they believe the *Tradition* of the Church; and *Protestants* and *Socinians*, why they believe the *Scriptures*: They all ultimately resolve in this, because such inspired Men and Doctors, had those Things inwardly and objectively revealed by the Spirit of GOD.

See this Subject fully and learnedly handled by R. Barclay, in a Letter, Entituled, *The Possibility and Necessity of immediate Revelation*.

Moreover, seeing, in this, We agree, that by *Nature* we are Children of Wrath, dead, and consequently blind in Sins and Trespases; and without CHRIST we can do nothing, and the natural Man knows not the Things of the Spirit of GOD, because Spiritually discerned: Wherefore there is an absolute Necessity for the Holy Spirit to Enliven and to Enlighten, to give us both Sight and Light, and to show us the wondrous Things of His LAW.

For tho' the outward Creation, and Holy Scripture may inform us, there is a GOD; yet they can neither give us a Sense, Sight, or Taste of Him, or of His Love, or of His Judgment; as these Things are inwardly experienced, where GOD reveals them
Nar

Nature cannot thus refresh and comfort the Soul, altho' Natural Reason, like *Death, speaking of the Fame of Wisdom*, may tell *G O D can do it*; what Comfort can that be to the Soul, unless it *Feel His Divine Hand reaching unto it the Spiritual Things themselves*, that Nature cannot afford? How dark then must the Mind of the Querist be, that asks, where is the Need or Use of that *immediate objective Revelation, they so confidently pretend to*? For if the Work of *G R A C E* can be felt, or is perceptible, their 'tis *objective, seeing whatever is perceptible is objective*.

Thbirdly, How a Man may distinguish between Good and Bad; True and False Revelations.

(b) As the Tree is known by its *Fruits*, so *Spirits* are by their *Influences, Motions, and Inclinations*: The *Spirit* of *G O D* never did incline any to *Evil*, because 'tis *pure and holy for Ever*, and brings all that regard the *Convictions and Motions* of it, into a *Sense and Sorrow for Sin*, and so leads them into a State of *Purity*. Whatever then inclines to *Piety*, enables to overcome *Evil*; stands a Witness against all *Unrighteousness*; brings the Creature into a practical Performance of *Divine Commands*; draws into an holy Observation of *Gospel-Duties*, such as *Loving Enemies, doing Good to those that hate us, &c.* This is the *Spirit* of *G O D*, in whomsoever it appears. As is the *Nature* of *G O D*, so is the *Nature* of His *Will*, purely *Spiritual*, and therefore requireth a *Spiritual Sense* to discern it; which when raised up in us, by a *Divine Operation*, doth as clearly and certainly know the Voice,

or

or Revelation of the *Will* of G O D, as the outward Sense knows and perceives the outward Object. These *Heavenly* Enjoyments, or Perceptions, do as really differ from all *false Similitudes*, and *Fictitious Appearances*, which either the Mind of Man can imitate, or any *Evil Spirit* can counterfeit, as a *True Man* differs from a *Dead Image*, or *True Bread*, Wine, Honey or Milk, do from the *Pictures* of those Things: " As the Description of the Light of the Sun, says (R. B.) or of curious

" Colours to a Blind-Man, who, tho' Barclay's *Apology*
" of the largest Capacity, cannot so p. 66.

" well understand it, by the most
" acute and lively Description, as a Child can by
" seeing them: So neither can the natural Man, of
" the largest Capacity, by the best Words, even
" Scripture Words, so well understand the *Mysteries*
" of G O D's Kingdom, as the least and weakest
" Child, who tasteth them, by having them re-
" vealed inwardly, and Objectively by the Spirit.

Lastly, If what is thought to be a Divine Revelation is plainly perceived to contradict *enlightned* and *right Reason*, the *Holy Scriptures*, or any *Divine Idea*, which is clearly perceived in the Soul, 'tis manifest, it is not a *Divine Revelation*; but either a *false Imagination*, or a *wicked Suggestion*; because the *Holy Spirit* cannot contradict it self, or any former Revelation of, or from it self.

Lastly,

Lastly, Concerning MIRACLES, which our Querist terms Credentials to convince others of a Divine Inspiration.

The same Answer the first Reformers gave to the like Objection from the Church of Rome, may suffice, that they did not Preach any New Gospel, but the very same, which had been confirmed by our SAVIOUR's Miracles, and his Apostles. Certainly there's a great Difference between those, who are concern'd in Publishing and Introducing a New Dispensation; and them who are employ'd only in Reforming from Abuses and Corruptions, a People professing the same Dispensation already introduced, and confirmed by Miracles. Thus Moses was an Instrument in the LORD's Hand to work many great Miracles; but we read of few of the succeeding Prophets, who were certainly Divinely Inspired, that wrought any, even John, than whom a greater Prophet never was born, the Text tells us, *he did no Miracle, John x. 41.*

'Tis clear from Scripture, that Antichrist shall be permitted to work false Miracles; yea, and so to counterfeit the true, that it will be hard to discern the one from the other, without GOD's immediate Direction and Teaching: Moreover, seeing GOD and Nature do nothing in Vain, and that even true Miracles did not convince the unbelieving and blasphemous Jews; therefore we think the Preaching of sound Doctrine, accompanied with an Holy Life, is a better Evidence of a true Prophet, than all outward Miracles whatsoever, as CHRIST said, *Matth. xii. 16. By their Fruits ye shall know them: He doth*

not

not say, by *their Miracles*, but by *their Fruits*. And lastly, consider in whose Steps these *Miracle-Hunters* tread; what kind of People, when our LORD was visible among Men, were they, that demanded of Him, saying, *Shew us a Sign from Heaven?* Not unlike their Father and Master, who also required the like of Him, saying, *Matth. iv. 3. If thou be the Son of GOD, command these Stones, that they be made Bread:* And what Character the *Lip of Truth* has stamp'd on such, *Matth. xvi. 4. A wicked and adulterous Generation seeketh after a Sign.*

SCRIPTURE PROOFS,

MAY be met with, not only in this and the former Section, but in sundry parts of the Bible, which abounds with a Cloud of Witnesses for the In-dwelling, Teaching, Revelation of the Holy Spirit, enough to fill a Volum it self.

But there is a Spirit in Man, and the Inspiration of the Almighty giveth them Understanding.

Job. 32. 8.

And tho' the Lord give you the Bread of Adversity, and the Water of Affliction, yet shall not thy Teachers be removed into a Corner any more; but thine Eye shall see thy Teachers, and thine Ear shall hear a Word behind thee; saying, *This is the Way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*

Isa. 30. 20, 21.

Now the Lord God and his Spirit hath sent me; thus saith the Lord thy Redeemer, the Holy one of Israel. I am the Lord thy God which teacheth thee to profit, which leadeth thee by the Way that thou shouldst go.

Isa. 48. 16, 17.

And it shall come to pass afterward, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, &c.

Joel 2. 28.

As for me this is my Covenant with them, saith the Lord; My Spirit that is upon thee and my Words which I have put into thy Mouth, shall not depart out of thy mouth, nor out of the Mouth of thy seed nor out of the Mouth of thy flesh, saith the Lord, from henceforth and for ever.

Isai. 59. 21.

the Mouth of thy flesh

Mat. 16. 17. *Flesh and Blood hath not revealed it unto thee, but my Father.*

John 6. 45. *It is written in the Prophets, They shall be all taught of God, &c. See Isaiah 54. 13. Jer. 31. 34.*

1 Cor. 2. 10. to 16. *But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God; for what Man knoweth the things of a Man, save the Spirit of Man which is in him; even so the things of God knoweth no Man but the Spirit of God. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual; but the natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are Spiritually discern'd.*

Mat. 11. 27. *No Man knoweth the Son but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal Him.*

Gal. 1. 15. & 16. *But when it pleased God who separated me from my Mother's Womb, and call'd me by his Grace to reveal his Son in me.*

Ephes. 1. 17. *That the God of our Lord Jesus Christ, the Father of Glory may give unto you the Spirit of Wisdom and Revelation in the Knowledge of Him.*

Phil. 3. 15. *If in anything ye be otherwise minded, God shall reveal even this unto you.*

Rom. 1. 19. *Because what is to be known of God is manifest in them, for God hath shewed it to them.*

Heb. 8. 10, 11, 12. *This is the Covenant that I will make with the House of Israel after those days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts, and I will be to them a God, and they shall be to me a People; and they shall not teach every Man his Neighbour, and every Man his Brother; saying, know the Lord, for all shall know me, from the least to the greatest; for I will be merciful to their Unrighteousness, and their sins and their Iniquities will I remember no more.*

Author

Authorities from our own Writers.

I Know the monstrous Conceits that some have of our Meaning by Revelation, fancying we understand whimsical Raptures, strange and prodigious Trances; but such imagine Evil of things they know not; we disclaim any Share or Interest in those vain Whimsies, and idle Intoxications, professing our Revelation to be a solid and necessary Discovery from the Lord of those things that do import and concern our daily Conditions, in reference to the Honour which is due to Him, and Care owing to our own Souls.

We distinguish betwixt a Revelation of a *new Gospel*, and *new Doctrines*, and a *new Revelation* of the *good old Gospel*, and *Doctrines*; the last we plead for, but the first we utterly deny.

Question 28. Is immediate Revelation or Inspiration ceased or not?

Answer, No. 'Tis that which *Paul* pray'd for, that the God of our Lord Jesus Christ, the Father of Glory, might give unto the Saints the Spirit of Wisdom and Revelation. 'Tis the Inspiration of the Almighty which gives us Understanding, who revealeth to us deep and secret things; and that Spirit in all Ages entering into holy Souls, makes them Friends of God and Prophets, and without this Inspiration the Scriptures and Things of God cannot be known or understood, for no Man knows the Things of God, but the Spirit of God, and he to whom the Spirit reveals them, till when the Scriptures are but a sealed Book, which neither the Unlearned, nor Learned can read till the Opening of the Seals, &c.

The Scriptures are a sealed Book to all but those who know them, by the same Hand which originally gave them; so that however common they may be in the World, they are Strangers to them that understand them not; and tho' old, respecting the time, when they were revealed to the Saints, yet new to every Age; so that we assert not a Revelation of new things, but a renew'd Revelation of those things God made former Ages Witnesses of, otherwise Men are no more benefited by them; and to be benefited, they must be made ours by the Spirit, which made them the holy Antients.

(a)

W. Penn's *Serious Apology*, p. 87.
1671.

R. Barclay's *Apology*, p. 91.

Apology for the People called Quakers,
1674 p. 82, 83.

Eph. 1. 17.
Dan. 2. 21.
Wisdom 7. 27.
Isa. 29. 11.
I Cor. 2. 10, 13.
Eph. 1. 13.
4. 30.

W. Penn's *Works*,
Vol. 2. p. 241.

(b)

p. 331.

In short, either there are never to be more Inspirations after the Apostles Decease, and consequently no more Testimonies nor Prophecies to be, than what the remaining Scriptures give us, or the pouring out of the Holy Ghost belongs as well to after Ages, as to that; as hath been abundantly proved. and therefore fresh Testimonies and Prophecies, by way of farther opening, or pressing the antient Truth, recorded in the Old and New Testament, may in after Ages be given forth, unless God and his Spirit should be limited, and many Parts of the Scripture remain unfulfilled.

R. Barclay's *Quakerism confirm'd*.
Quarto, 1676.
p. 10.

We know the Scriptures Testimony by the Spirit, *tanquam a priori*, as we know the Effect by the Cause, and we know the Spirits Testimony by the Scriptures. *tanquam a posteriori*, as we know the Cause by the Effect. and so both are objective, and yet in a divers Kind. because the objective Evidence of the Scripture is but derived and secondary.

R. Claridge's *Lux Evangelica*, p. 84.

We distinguish of immediate Revelation, and say 'tis two-fold, either in Kind or Degree. Now tho' we believe the immediate Revelation which we have is from the same holy Spirit that open'd in the Prophets and Apostles, and them that gave forth the holy Scriptures; yet we do not say, it is the same Revelation for Degree, which they had, but that it is the same for Kind. 2dly, We do not plead for any new Gospel-Faith, or Doctrine, different from that which Christ and His holy Prophets and Apostles taught, and is recorded in the Scriptures of Truth but for the Revelation of that which they taught, and is therein recorded.

William Penn's *Apology*, Quarto, 1671, p. 86. 87.

That the only Sign and Evidence of Inspiration is Miracles, we utterly renounce and deny; as what is most false and unworthy of the Reason. Perspicuity and Self-evidencing Verity of the Christian Religion. I need not go far to detect the Falsity of the Assertion, since many, nay most of the Prophets are not recorded to have work'd any; and if the Scriptures are acknowledged to have been given forth by the Holy Ghost, how many mention'd in them, whose Words and Works compile them. never work'd so much as one Miracle, and that both under the Old and New Testament.

R E M A R K S

R E M A R K S.

TIS superfluous to produce more Authorities of our own, to vouch this our *Characteristical* Doctrine, which the *Querist* does not in the least question, but censures our Pretensions to *Divine Inspiration* and *Revelation*, as *confident*, *unwarrantable*, &c. All which is humbly submitted to the Judgment of the Unbyas'd; as also, whether our Asserting the Necessity of the Holy Spirit, which dictated the *Scriptures of TRUTH*, to expound the same, and exhibit to the Soul the *glorious Things themselves that are spoken of the City of GOD*. Whether, I say, this be to derogate from, or rather to extend further, and open to View the Excellency and Sufficiency of those *inspired Writings*, without which *Divine Tutor* they remain as a *sealed Book*; of which Opinions the godly Martyrs, and some of his eminent elder Brethren were:

“ *TINDAL* believed his Salvation by *Christ*,
 “ because he felt the Truth and Certainty thereof,
 “ written in his Heart, by the *Spirit of GOD* being inwardly taught by the same Spirit he believed,
 “ not, because it was written in Books, or preached
 “ by Man, but because he found it written in his
 “ own Heart, and felt the *Spirit of GOD* so preaching and testifying to his Soul.

“ Bishop *JEWEL* denies the *Scriptures* to be
 “ intelligible without the special Help, Prompting,
 “ and Revelation of *GOD's Holy Spirit*.

“ *BRADFORD*, in the Name of all the rest,
 “ says, We do believe and know the *Scriptures*,

“CHRIST’s Sheep, being thereof assured by the
“*same Spirit* that spoke them.

“CALVIN expressly tells us, *Instit. L. 1. C. 8.*
“’Tis necessary the *same Spirit* that spake by the
“Mouth of the Prophets, should pierce into our
“Hearts, to persuade us, that they faithfully deli-
“vered that which was committed to them of
“GOD.” And in his Third Book, in Answer to
this Objection, *’Tis not without great Temerity that*
we dare so boast of the Spirit of CHRIST. He an-
swers, “Who would believe that the *Sottishness* of
“these Men was so great, who would be esteem’d
“the *Masters* of the World, that they should so
“fail in the *first Principles* of Religion? Verily, I
“could not believe it, if their own Writings did
“not testify so much: *Paul* accounts *those the Sons*
“of GOD, who are acted by the Spirit of GOD;
“but these will have the Children of GOD acted
“by their own Spirits, without the Spirit of GOD.”
He further adds, “Seeing these Things are the first
“Grounds of Piety, it is miserable Blindness to ac-
“cuse Christians of Pride, because they dare glory
“of the Presence of the SPIRIT; without which
“Glorying, Christianity it self could not be.

“OWEN, *Exercit. 2. 7. 9.* The only publick,
“authentick, and infallible Interpreter of the Holy
“Scripture, is he who is the Author of them; from
“the Breathing of whose Spirit, it derives all its
“Verity, Perspicuity, and Authority.

“BEZA, on 2 Pet. 1. 19. writes, the Under-
“standing of the Scriptures must be fetch’d from the
“*same Spirit* that dictated them.

“PETER MARTYR, *Loc. Comm. P. 2.*
“C. 18. ’Tis the Spirit of GOD that reveals the
“TRUTH in the Holy Scriptures. “BUL-

“ *BULLINGER*, 4 Decad. 8 Sermon, That
 “ Men fetch the Understanding of *heavenly Things*,
 “ and Knowledge of the *HOLY GHOST*, from
 “ no where else than from the *same Spirit*. *Cum*
multis aliis.

Thus the godly Martyrs were assur'd of the *Verity*, *True Meaning*, and *Divine Authority* of the Holy Scriptures by immediate Inspiration, or the Revelation of the Divine Spirit in their own Hearts; in which also, the *Westminster Confession*, Chap. 1. Sect. 5. seems express. *of the*

Our full Persuasion, *and* infallible Truth thereof, is from the inward Work of the Holy Spirit bearing Witness, by and with the Word in our Hearts: Which very Tenet exactly agrees with ours, in preferring the Testimony of the Spirit, even to that of the Scriptures, the full Persuasion and infallible Truth whereof, we derive from the same Fountain whence they proceeded; which Principle, if it be the highest Affront to Scriptures, as in the preceding Section the *Querist* terms it, we both seem equally guilty. Lastly, I request the *Querist* to consider, whether his Undervaluing the Spirit, or Light, be not a greater Affront to the SON of GOD, who proclaim'd himself the Light of the WORLD, as well as contradictory to the Section aforesaid.

SECTION V.

QUERY V. Since the Quakers talk so much of the Light within, and direct all Men to it, we may justly enquire, whether themselves are agreed what they mean by the Light within? For since they assert it to be a Substance, as distinct from our Souls as our Souls are from our Bodies, (b) it must be either a created Substance or an uncreated Substance.

If it be a created Substance, then why does George Whitehead (c) affirm the Light within to be divine, uncreated, and to be the divine Essence itself? And why does George Fox, jun. affirm it to be the eternal God? Why does William Penn (d) give it so often the Epithet of Eternal? And why do Robert West (e) require us to pay divine Worship to it? For if the Light within be only a created Substance, then all those Expressions are horrible Blasphemy, and ought to be censured by them as such.

If the Light within be an uncreated Substance, then 'tis God himself, and if so, how comes George Barclay to tell us, (f) "That 'tis not the proper Essence and Nature of God precisely taken, which is not divisible into Parts and Measures (as they suppose the Light within to be) as being a most pure and simple Being, void of all Composition and Division. But it is a spiritual, heavenly, and invisible Principle, in which God, as Father, Son, and Spirit, dwells, a Measure of which divine and glorious Life is in all men as a seed, which

“ which of its own Nature invites and inclines
 “ unto God ” Nay, if the Light within be God,
 how comes the same R. Barclay to call it the
 Vehicle of God, and the spiritual Flesh and Blood
 of Christ? How comes he to suppose this uncreated
 Substance to be capable of Growth and Nourish-
 ment? Nay, how comes he to assert it to be the im-
 mediate Principle, by which WE pray to God or
 praise him? Can GOD’s own uncreated Essence
 be the Principle in us that prays
 to and praises himself? Nay, how
 came George Keith (g) (while an
 approved Writer among the Quakers)
 to assert that the Light within is of
 a middle Nature between the Nature of God and
 the Nature of Man? For if the Light within be an
 uncreated Substance and consequently God : all these
 Expressions are manifest Blasphemy, and some of them
 downright Nonsense. What then shall we think of
 those that after all their Noise of the Light within,
 are themselves involved in such contradictory Opini-
 ons about it, that some take it for God, and some
 for a Creature? And whether-soever Opinion they
 follow, they run into the Guilt of Blasphemy, either
 by ascribing the incommunicable Perfections of God,
 to a created Substance, or by ascribing palpable Im-
 perfections to an uncreated One? And what Evi-
 dence have they from Scripture of any intellectual
 Substance distinct from God, Angels, and the Souls
 of Men?

(g) Keith’s Way
 to the City of God.
 p. 130. &c.

If it be objected, that Christ is called the Light
 that enlightens every Man that comes into the
 World, John 1. 9.

Answer, The utmost that these Expressions can
 be reasonably supposed to mean is, that Christ is the
 Author of all that intellectual Light and Knowledge
 that Mankind enjoys; partly, as we derive our in-
 tellectual

Intellectual Powers themselves from him, by whom (as the Apostle tells us) All Things were created whether Visible or Invisible. See Col. 1. 16. Partly, because 'tis through the Interposal of his Mediation, that any Notices of Good and Evil are preserved in our lapsed Nature; and chiefly, because he is the Author of supernatural Knowledge to all that enjoy it, even unto Gentiles and Jews without distinction; and what signifies this, to the making the Light a Substance in us, distinct from our own Souls; and such as they are not agreed, whether it be God or a Creature, a finite or infinite Being.

R E P L Y.

THIS at first View appears another double and dreadful Logical Instrument to cut down even our *Darling Text*, John 1. 9. and confound, darken and eclipse our beloved Principle of the *Divine Light*; by which, as in my Reply to Section 2, we mean no other than the Spirit of CHRIST, or Grace of GOD; in which, as well the *Universality*, *Divinity*, and *Sufficiency* thereof, we are all agreed, tho' a Diversity of Phrase without Contradiction may occur on different Occasions, for many Reasons, and divers Respects.

As this *Divine Light* may be consider'd, sometimes as the *Original Fountain of LIGHT* in CHRIST our LORD, the *Glorious Sun* of the Intellectual WORLD; sometimes as *Emanations Streams, Beams, or Rays* from the same *Glorious Sun*; communicated to the Soul in Proportion to its Capacity, Necessity and Openness: Concerning each of these, divers and different Things may be predicated.

ted, both with respect to the S O N of G O D, and Soul of M A N, without the least Contradiction or Confusion.

Thus, respecting the S O N of G O D, the *Divine Logos*, who proclaim'd himself the *Light* of the W O R L D, his *Divine Essence* is infinite, and indivisible into Parts and Measures; but in respect of the Soul of M A N, whose Capacities and Abilities are different, one may receive more or less of this *Divine Light*; which Gift, with regard to us, not *in it self*, may be finite, limited, and distinguished into different Portions and Measures, because our *finite* Souls can't contain an *infinite*, but so much, and no more, than is agreeable to their Capacity.

Again, the *Divine Light*, in its own *Essence*, admits neither of Growth, nor Increase, being infinite; but with respect to the Soul of M A N, the Portion of *Light*, communicated to the Soul, may be enlarged according to the different Degrees of Openness, Purity and Conversion towards the *Divine Light*, as is plain from sundry Texts, *Psal. xxxvi. 9. In thy Light shall we see Light.* *Prov. iv. 18. The Path of the Just, is, as the Shining Light, that shineth more and more unto the perfect Day.* *Wisdom 7. 26. 27. (Wisdom) the brightness of the Everlasting Light being but one, she can do all Things, and remaining in her self, she maketh all Things new; and in all Ages entering into Holy Souls, she maketh them Friends of G O D, and Prophets. (Mark first, Friends, then Prophets.) Matth. v. 8. Blessed are the pure in Heart, for they shall see G O D.* *John x. 10. I am come that they might have Life, and that they might have it more abundantly.* *John vii. 17. If any Man will do his Will, he shall know of the Doctrine.* *Matth. xxv. 29. Unto every one that hath, shall be given, and he shall have abundance.* With many more to like purpose,

Of this *intellectual Sun*, the *outward Sun* in the Firmament is a lively Emblem which enlightens all Mankind universally; some *more* some *less*, yet all at one time or another, with Light sufficient to answer the several Purposes of this *LIFE*; and tho' in it self *undivided*, and in *Heaven*, yet sends its *Beams* and *Emanations*, which are *inseparable* from it, into each Chamber, in different Proportions, according to their Situation, Openness and Transparency of the Glass; which *Light*, tho' not *in it self*, may, respecting *any Room* where the Glass is foul, or Windows shut, be eclipsed or shut out *in part*, or *totally*: And again, the *Light* in *that Room*, tho' not in respect of the *Sun*, may be enlarg'd and encrease in Proportion to its Situation, Openness and Transparency of the Glass or Medium aforesaid. The Application is so very easy, that I need not make a Tautological Repetition, only instead of *Sun*, read the *Divine Light*, and instead of *Chamber*, read the *Soul*, &c.

And tho' our Learned Friend, *R. Barclay*, in some Editions of his Works; writing of the *Divine Light*, he says, which *we call* Vehiculum D E I, or G O D's Chariot, speaking, as I conceive, in the *Person of the Learned*, who have used these Terms, and not in the Person of the PEOPLE called Q U A K E R S, who generally speaking, are ignorant of School Distinctions, being a plain People, and most of all affect *Scripture Language*, without Metaphysical Glosses, to adorn their *Christian Doctrine*; therefore in the later Editions, 'tis instead of *we call*, chang'd into *some call*, as being more proper, in that all do not call it so, neither understand that Term, nor the Term of *Middle Substance*, nor of *Substance* in general; of which the Learned themselves have no clear and adequate Conception, yet is not the Term *Vehiculum D E I*, or the Chariot of G O D wholly *indefensible*, or devoid of *Scripture Authority*; for
G O D.

G.O.D and C.H.R.I.S.T, is not only said to be *Light*, but to dwell in the *Light*, to be clothed with the *Light*, and to have a Throne in the *Fiery Flame*, as 1 John i. 7. *If we walk in the Light, as he is in the Light*, 1 Tim. vi. 16. *Who only hath Immortality, and dwelleth in the Light, which no Man can approach unto.* Psal. civ. 2. *Who coverest thy self with Light, as with a Garment.* Dan. vii. 9. *I beheld till the Thrones were cast down; and the ANTIEN of Days did sit, whose Garment was white as Snow, and the Hair of his Head like pure Wool: his Throne was (like) the Fiery Flame, and his Wheels (as) burning Fire.*

As to what Use we make of John i. 9. I refer to Section 2, as to its being the *immediate Principle*, by which we Pray, is the Subject of the next Section.

Howbeit, not only by our *Querist's* Paraphrase on John i. 9. but his continual Harping and Tautological Repetition of the *Divine Light being a Distinct Substance from our Souls*, &c. six times in this and the next *Query*, as if it were a *Limb* of our *Heresy* or *Blasphemy*. I observe he must be of Opinion, that it is not distinct from, but one with our natural Reason, or at best but natural Conscience; to which I reply,

First, That it is a distinct Substance from the Soul.

Because this good, holy and divine Principle may be inwardly felt to reprove that Soul for Sin, before the Soul is either good, holy, or in any Degree made Partaker of its *Divine Nature*. Now no Accident can be in a Subject, without giving the Subject its own Denomination; as where *Whiteness*, *Hardness*, &c. are in a Subject; there the Subject is call'd *White*, *Hard*.

Hard, &c. Wherefore it being no Accident, and may be felt by the Soul, it must needs be a distinct Substance. The *Light* cannot be the *Soul*, for that is innate; whereas the *Light* is adventitious; and given to the Soul to command and govern his Reason, and natural Faculties, which a Man in Health can move and exercise at Pleasure; but this *Light* of C H R I S T he cannot excite when he pleases, but it moves and strives with Man, as the L O R D sees meet. But seeing my *Querist* allows the *Spirit* of GOD to be a Distinct Substance from the *Soul* of M A N; and that, as appears by Section 2. we assert the *Divine Light* of C H R I S T is the same and no other than the *Spirit* of G O D; it follows without further Ratiocination, and as plain as any Proposition in E U C L I D, that the *Divine Light* is a Distinct Substance.

Next, That this Divine Light of C H R I S T, is not our Rational Faculty, or Natural Reason.

We say, our Natural rational Faculty is our *Sight*, but not our *Light*, by which rational Organ we discern and judge what the *Divine Light* shews us, viz. Good from Evil, and Error from Truth. Even as the *Eye* of the Body is the *sensible* Organ of seeing External Objects thro' the External Light, as the Sun in the Firmament makes to the *Eye* the Organ of *Light*, but not that *Light* it self; so does the Reason or Rational Faculty of the Soul see Spiritual or Immaterial Objects, thro' the Illumination of the *Light* of C H R I S T within; but 'tis by no means that *Light* it self, any more than the *Eye* is the *Sun*.

Whi

Which R. Barclay, further illustrates: As G O D gave two great Lights to Rule the outward World, the Sun and Moon; the greater Light to rule the Day, and the lesser Light to rule the Night; so hath he given Man the *Light* of his S o n, a *Spiritual Divine Light*, to rule him in Things *Spiritual*, and the *Light* of Reason to rule him in Things *Natural*; and even as the Moon borrows her Light from the Sun; so ought Men, (if they would be rightly and comfortably order'd in Natural Things) to have their Reason enlightned by this divine and pure Light; which *enlightned Reason*, in those that obey and follow this *True Light*, we confess may be useful to Man, even in *Spiritual Things*, as it is still subservient and subject to the other, even as the Animal Life in Man, regulated and order'd by his Reason, helps him in going about Things that are Rational.

*Apology Prop. 6.
Section 16.*

Lastly, That this Divine Light is not our Natural Conscience.

CONSCIENCE comes from *Conscire*, i. e. Knowledge with another; and is that *Knowledge in Man's Heart, which ariseth from what agreeth, or is contrary to any Thing believ'd by him, whereby he becomes conscious to himself, that he transgresseth by doing that which he is persuaded he ought not to do, or approveth himself; when he acteth according to his Persuasion.* Hence Conscience follows the Judgment, doth not inform it. But this *Light* as it is received, removes the Blindness of the Judgment, opens the Understanding, and rectifies the Judgment. And Conscience in some may be defiled and corrupted. Titus 1. 15. *That even their Mind and Conscience is Defiled.* But this

this *Divine Light* never did consent to Evil, for 'tis expressly said, that it *makes all Things manifest that are reproveable*, Eph. v. 13. Wherefore, as *R. Barclay* in the same Section says, some of us have fitly compared it (the *Conscience*) to a *Lanthorn*, and the *Light* of *CHRIST* to a *Candle* (Burning) a *Lanthorn* is useful, when a clear *Candle* burns, and shines in it; but otherwise of no Use: And herewith agree these Texts, *Prov. xx. 27. The Spirit of Man, is the Candle of the LORD, and Job. xxxii. 8. But there is a Spirit in Man, and the Inspiration of the ALMIGHTY giveth them Understanding.* Whence it is plain, there is a manifest Difference betwixt the *Inspiration of the ALMIGHTY*, and other Term for the *Light* or *Spirit* of *GOD*, and the *Spirit* of *MAN*, (which comprehends both his natural Reason, Judgment and *Conscience*) which *Spirit* of *MAN* must receive an Understanding from the *Inspiration of the ALMIGHTY*, or else have no *Light* in the Things of *GOD*, no more than a *Lanthorn* or unlighted *Candle* can give *Light*

in outward Affairs. Thus *W. Penn*, Vol. 2. p. 822. What is that, but that *Divine Light* which gives *Light* to the *Candle*? for the *Candle* cannot light it self, and by the Repetition of Sin, is said to be often blown out, for tho' it cannot blow that *Light* out, it blows out its *Enlightenings*; thus Sin quenches the *Spirit* that is the *Enlivenings* of it; for the *Spirit* it self, cannot be quenched. And *R. Barclay* says, All

R. Barclay's A-
pology, Prop. 6.
Section 24.

confess they feel this (*Light*) but they will not have it to be of that *Virtue*; some will have it to be *Reason*, some a *Natural Conscience*, some certain *Reflections* of *GOD's Image* that remained in *ADAM*; so *CHRIST*, as he met with *Opposition* from all kind of Professors in his outward Appearance, so doth he now, in his inward,

SCRIP

SCRIPTURE PROOFS

Are cited in the foregoing Paragraphs, and need not be repeated again.

Authorities from our own Writers.

G. W. **W**RITING concerning the acute Rector of
Bernerton, J. NORRIS, he adds,

I shall confess, thou hast supposed and
profest many general Truths in thy Books in respect to the *Divine Light* within; as,

First, That to be actually enlightned by this *Light*; is the universal Benefit of all Men: yea, of all the Intelligent Creation.

That it is the *Essential Truth* of *G O D*.——Yet that it doth not formally enlighten or instruct me, but when I attend to it, and consult it.——That in thy Account, it (*the Divine Light*;) is the very *Essence* and *Substance* of the *D E I T Y* exhibitive of all Truth.

If by natural, be meant a created Thing, as Man is, or any Thing that is requisite to the Composition of Man, I deny it; the Text is expressly against it, and says, the *Light* with which Man is lighted, is the *Life* of the *Word* which was with *G O D*. and was *G O D*;——It is natural (*i. e.* common) to Man to have a *Supernatural Light*, and for the Creature to be lighted by an *Uncreated Light*; as is the Light of the *Uncreated Word*, (thus with respect to *CHRIST*, the Sun of Righteousness in his own Essence, being the Glorious Light of the Intellectual World.)

W. Penn's *Works*,
Vol. 2. p. 857

The Illumination is from *G O D*, or *CHRIST*, the *Divine W O R D*; but not therefore, that whole *G O D*, or *CHRIST* is in every Man, any more than the whole Sun or Air, is in every House or Chamber.

Ditto, *Key*. p. 3.

Ditto Vol. 2. p.
825.

W. Penn speaking of our Adversaries; they make too bold with us, in saying in our Name, that *CHRIST* is in all Men, for we chuse rather to express our selves otherwise; as a *Manifestation* of,

CHRIST

CHRIST is in every Man, or that the *Light* of CHRIST is within every Man. And in so saying, I have by many plain *Scriptures* proved that we speak but the Truth, and that which is every Man's Blessing; and it were well all would prize it, and live up to it. *Ditto*, p. 295. GOD, who is the great Sun of Righteousness, doth as truly cause his *Light Spiritual* to arise upon the Souls of Men, as his *Sun Natural* upon their Bodies; and as what Knowledge we have of the *Natural Sun*, is by its *Light Operation and Effects* upon the WORLD; so our Knowledge of the *Eternal Sun of Righteousness*, GOD, who is *Light*, and in Him is no *Darkness* at all, is only and alone, by his *Divine Light, Operations, and Effects*, in and upon our *Understandings and Consciences*: So that when we say that the *Light* is within any, we do not intend the *whole Being of Light*. We utterly deny, that the Manifestation in Man, strictly consider'd, is the *most High GOD*, but a Manifestation of and from GOD, by the Inshinings of his *blessed Light*; and we cannot be said to worship the Manifestation, but that *Eternal GOD* who is *Light*, and is thereby manifested: And all Worship, otherwise founded, is not of GOD, nor pleasing to Him, but of the Invention of Men, which he will confound. *Ibid*. p. 380. Are not *Measures and Degrees* Scripture-Terms? Does it strike at GOD's Immenstity, because he measures forth Himself in His inward Discovery, according to Man's Capacity? It is called Measure, with respect to Man, and not that GOD is divisible. *Ibid*. p. 252. Though the *Light* shines not alike into all habitable Places, yet the *same Light*, by Nature, shines into all such Places. For Illustration only: First, If a Man has six Rooms expos'd to the *Sun*, there may be *more Light* in some one than another, yet not therefore another *Sun* or *Light*. Secondly, If People refuse to see by it, it implies *no Deficiency* in the *Light*, but argues manifest *Rebellion* in the Party. Thirdly, That *whatever Means* it may please GOD to use to stir up Men to observe and obey the *Light* they withstand, they ought not to be thought *superfluous*, or the *Light* therefore *insufficient*. Fourthly, That all such *Means* as can be *Effectual*, proceed from that *Divine Principle* in others, and with Design of turning the *Rebellious* to that *GRACE* which they resist in themselves.

As CHRIST is called the *Light*, that enlightens every Man, the *Light* of the WORLD; therefore the *Light* is taken for CHRIST, who truly is the Fountain of *Light*, and hath his Habitation in it for Ever.

R. Barclay's *Apolo-
gy*. Prop. 6.
Sect. 15.

So much in respect of the Gift of the *Divine Light*, communicated to the *Soul* of MAN: As to the Diversity of Phrase on the same Article, I shall subjoin one Authority.

The

The Holy Apostle *Paul's Rhetorical Forms* of Speech might be more agreeable to the Rules of *Art*, but not of the Holy *Spirit*, than those of the rest of the Apostles; yet his *Learning* and their *Illiterature* were both of excellent Use, the Minds of the Persons being under Subjection to the *Spirit of GOD*: This was their *great Rule*; so that, though according to the human Helps they had, they might use *various*, yet not *contrary* Terms in the same Article.

I shall close these Authorities with two, from other Hands, *Plotinus* calls *GOD, Light*; and says, that as the *Sun* cannot be known but with its own *Light*, so *GOD* cannot be known but by his own *Light*; and as the *Eye* cannot see the *Sun*, but by receiving its Image, so *Man* cannot know *GOD* but by receiving his Image; and that it behoveth *Man* to come to Purity of Heart, before he could know *GOD*.

Also *Cyrillus Alexandrinus* on *John*, Lib. 6. Ch. 21.

As the sensible *Sun* is carried upon our Horizon, that it may communicate the Gift of its Clearness unto all, and make its *Light* shine upon all; but if any one close his Eye-lids, or willingly turn himself from the *Sun*, refusing the Benefit of its *Light*, he wants its Illumination, and remains in *Darkness*; not through defect of the *Sun*, but through his own Fault: So that the *true Sun*, who came to enlighten those that sat in *Darkness*, and in the Region of the Shadow of Death, visited the Earth for this Cause, that he might communicate unto all the Gift of Knowledge and Grace, and illuminate the inward Eyes of all by a peculiar Splendor: But many reject the Gift of this *Heavenly Light*, freely given to them, and have closed the Eyes of their Minds, lest so excellent an Illumination, or Irradiation of the *Eternal Light* should shine into them: It is not then through defect of the *true Sun*, but only through their own Iniquity and Hardness; for, as the wise Man saith, *Wisdoms* 2. 21. *Their own Wickedness hath blinded them*.

R E M A R K S.

IN this long and elaborate Section, our *Querist* has cited five Authorities; of which two are from such as have been disowned by us, and the third is from a bitter and implacable Adversary, — *Hicks*, who never was of our Society. Hence no wonder, if not only *Paradoxes*, but *real Contradictions* should appear: Even *Keith* himself acknowledges, in his printed Narrative, That *that very Book met with no small Opposition at London*; wherein he broached that Metaphysical Notion of Middle Nature, and *Vehiculum Dei*. And concerning *R. West's* Book, I find *William Penn's* Account in his Answer to a Book call'd the *QUAKERS Opinions*, Quarto, 1678. p. 13. *The Man (says he) is not entirely in Society with us; but there has been some Dissatisfaction in the Minds of our Friends about him in several respects; and particularly, this Book was not received, or printed by us.—If in any Thing it be unsound, it will not lye at our Door.*

May not the Unprejudiced hence observe, that with some no Usage is too base, nor Practice too vile, to run us headlong, *nolens volens*, into the Guilt of horrid Blasphemy: Whereas, set aside the *Authors* and *Consequences* we disown, and cite at large those *Authors* we own, their seeming *Paradoxes* vanish, as easily as that of the two Apostles, *Paul* and *James*, concerning *JUSTIFICATION* by *Faith* and *Works*; and no more contradict each other, than these various ways of expressing the same Thing; *I see by the Sun*, or, *I see by the Rays, Beams, Light, or shining of the Sun*: Thus some of our Friends assert the *Soul of Man* is illuminated by *CHRIST*; others,

others, by a *Celestial Ray* from CHRIST, the Sun of Righteousness.

Howbeit, seeing all our approved Writers are fully agreed about the *Divine Principle* and its *Essential Attributes* of *Universality*, *Divinity*, and *Sufficiency*; if any Variety or Diversity of Phrase be concerning this *sublime* and *supernatural* Principle, concerning some *circumstantial* Mode of Existence, which if not revealed in *Holy Scripture*, is but *Matter of Opinion*, no *Article of Faith*: And whereas, none has therein openly opposed or writ against his Brother concerning it, though too common a Practice among the Doctors and Teachers belonging to the Churches of *Scotland* and *Rome*.

What need I mention more, than that numberless Shole of *bitter* and *scandalous* Pamphlets among the *Non-Conformists*, against each other, both in the West of *England* and North of *Ireland*, about that of Subscribing or Non-Subscribing to their *Darling DIANA*, the *Westminster-Confession*, forming two Parties, called *NEW-LIGHT* and *OLD-LIGHT* Men, &c. For let an Angel from Heaven teach any Thing contrary to that *Confession*, &c. though never so *Orthodox*, and consonant to the *Holy Scripture*, he must expect no better Quarters from one Party, than to be branded with the odious Name of *Heretick*, as if *They* alone had been commissioned to set Bounds to the *Faith* of all *Mankind*.

“ I see plainly (says *Chillingworth*) and with mine
 “ own Eyes, that there are Popes
 “ against Popes, Councils against
 “ Councils, some Fathers against
 “ others, the same Fathers against
 “ themselves, a Consent of Fathers of one Age,
 “ against a Consent of Fathers of another Age, the
 “ Church of one Age against the Church of another
 “ Age.

*Religion of Protestants, Chap. 6.
 No. 56.*

SECTION VI.

QUERY VI. *Since they deny the Soul of Man to be the immediate Principle of any Religious Actions, and assert this distinct Substance*

(a)
R. Barclay's *Apo-
logy at large on the
Head of Worship.*

within us to be the Principle of 'em, (a) (which they call the Light within) how evidently do they hereby subvert the scriptural Notion of Regeneration and Spiritual Worship? They subvert the scriptural Notion of Regeneration: For, according to G. (I suppose he means) R. Barclay, Regeneration is the growing up of this new Substance in

(b)
See Barclay's *Apo-
logy on the Light
within.*

us, that is as distinct from our Souls as our Souls are from our Bodies (b). But the scriptural Regeneration implies a renewing Change wrought by the Holy Spirit in our own Souls themselves, whereby our own Understandings are savingly enlightened, our own Wills are renewed, and our own Affections raised and elevated to the Things above; and, in a word, our own Souls renewed to the Image and Likeness of God. So the spiritual Worship, which the Scriptures require, consists in those honourable adoring Thoughts of GOD, and those devout Inclinations and Affections towards him; which, by the Assistance of the Holy Spirit, are excited in our own Minds and Hearts, by our Contemplation of his Works, and written Word. But the spiritual Worship of the Quakers requires a Cessation of all the Acts of our own Souls, (which they condemn as Will-Worship) and is performed by the Light within, as the immediate Principle, (c) i. e. by a Sub-

(c)
See Barclay's *Apo-
logy: Prop. II.*

stance entirely distinct from our own Souls, and which our Souls are but the passive Instruments of. Now,

Now, if this distinct Substance be GOD; then, according to them, GOD in us worships himself. And to assert this is both Blasphemy and Nonsense. If this Substance be a Creature, then the Notion of spiritual Worship is, that another Being in us, (and that as distinct from our Souls, as our Souls from our Bodies) worships GOD for us. And how can the Acts of another Creature render us, who are but Passive in the whole Matter, either acceptable to GOD, or rewardable by him? Or how can we, according to this Notion be properly said to worship GOD at all? And, Query, Whether all this be not borrowed from the senseless Mystical Divinity of Popish Writers?

R E P L Y.

I Shall premise, that in the former Section, our Querist first enquires how comes R. Barclay to assert the *Divine Light to be the immediate Principle by which WE PRAY to GOD*: Mark, 'tis *WE PRAY*; then, to render us guilty of both Blasphemy and Nonsense, by a malicious and manifest Perversion, the next Line changes *We* into *God's own uncreated Essence*, as if both were Synonymous, shuffling this Query on the Back of the former, *Can GOD's own uncreated Essence be the Principle in us that prays to and praises Himself?* If so, then 'tis not *WE* that pray; and if it be *WE* that pray, as R. Barclay asserts, then 'tis not *GOD's uncreated Essence*: Surely, because R. Barclay asserts, *No Man can perform true and spiritual Worship, without the secret Inspiration of the Spirit of GOD in our Hearts*; none will be so absurd as to infer, that such pray to *GOD* by Proxy, and blasphemously make *GOD's* own

own uncreated Essence that Proxy. Such perverse Absurdities, without further Censure, I leave to the *Animadversion* of the Unprejudiced and Judicious, and proceed.

Seeing I find in this Section, *R. Barclay* principally struck at, who needs no other Apology than his own to defend himself, I shall reply in his own Words, and out of the same Book.

Concerning Regeneration and Justification, *he says,*

“ I do boldly affirm, and that not only from a
 “ Notional Knowledge, but from
Apology, Prop. 7. “ a real inward experimental Feel-
Sect. 8. “ ing of the Thing, that the imme-
 “ diate, nearest, or formal Cause (if
 “ we must, in Condescendence to some, use this
 “ Word) of a Man’s Justification in the Sight of
 “ GOD, is the Revelation of JESUS CHRIST
 “ in the Soul, *changing, altering, and renewing the*
 “ *Mind*; by whom, even the Author of this in-
 “ ward Work thus form’d and reveal’d, we are truly
 “ justified and accepted in the Sight of GOD: For
 “ ’tis, as *we are thus covered and clothed with Him,*
 “ in whom the Father is always well pleased, that
 “ *WE* may draw near to GOD, and stand with
 “ Confidence before his Throne.

And speaking concerning *Titus*, Chap. 3. 5. *he*
 says, “ The Washing of *Regeneration* being that in-
 “ ward Power and Virtue, *whereby the Soul is clean-*
 “ *sed* and clothed with the Righteousness of Christ,
 “ so as to be made fit to appear before GOD.

“ We say the Grace of GOD works in and upon
 “ Man’s Nature, which, though of
 “ it self wholly corrupted and defi- *Ibid. Prop. 6.*
 “ led, and prone to Evil, yet is ca- *Sect. 17.*
 “ pable to be wrought upon by the
 “ Grace of GOD; even as Iron, though a hard and
 “ solid Metal of it self, may be warm’d and softned
 “ by the Heat of the Fire, and Wax melted by the
 “ Sun: And as Iron and Wax, when removed from
 “ the Fire and Sun, returneth to its former Condi-
 “ tion of Coldness and Hardness, so Man’s Heart,
 “ as it resists or retires from the Grace of GOD, re-
 “ turns to its former Condition again.

“ We understand by *Grace*, as a Qualification to a
 “ Minister, not the mere Measure of
 “ *Light*, as it is given to reprove and *Page 305. Pr. 10.*
 “ call him to Righteousness; but we
 “ understand *Grace*, as it hath *converted the Soul*,
 “ and operateth powerfully in it, as hereafter, con-
 “ cerning the Work of Ministers, will further ap-
 “ pear: So we understand not Men simply, as ha-
 “ ving Grace in them as a Seed (which we indeed
 “ affirm *All* have in a Measure) but we understand
 “ Men that are *Gracious*, leaven’d by it into the Na-
 “ ture thereof, so as thereby to bring forth those
 “ good Fruits of a blameless Conversation, and of
 “ Justice, Holiness, Patience, and Temperance.

Hence ’tis plain, that Regeneration, in the Opi-
 nion of *R. Barclay*, and of every *Orthodox Christian*,
 is a Change of Soul or Mind, wrought by the *Grace*
 and good *Spirit of GOD*, and no Change of the
Spirit of GOD, or of the *Divine Light*, as our *Que-
 rist* would perversly insinuate. And thus the Balis
 of his *Queries* in this Section being removed, they
 fall to the Ground as false and groundless.

Concerning Worship.

Prop. 11. Sect. 1. " I come to speak of Worship, or
 " of those Acts, whether private or publick, ge-
 " neral or particular, whereby Man renders to
 " GOD that part of his Duty which relates im-
 " mediately to Him (Mark, he says, *Man ren-*
 " *ders to GOD, not GOD to himself.*)

Sect. 6. " Every one puts that forth, which the
 " LORD puts into their Hearts. (Here the
 " LORD is *Director*, not *Deputy*, or *Proxy*.)

Sect. 9. " GOD is not wanting to move in his Chil-
 " dren to bring forth Words of Exhortation or
 " Prayer, when it is needful.

Sect. 10. " Though the Scholar were never so ear-
 " nest to learn the Science, yet would the Master
 " have reason to reprove him as untoward and
 " indocile, if he would always be meddling of
 " himself, and still speaking, and not wait in Si-
 " lence patiently to hear his Master instructing
 " and teaching him, who ought not to open his
 " Mouth, until, by his Master, he were comman-
 " ded, and allowed so to do, (*in all these the*
 " *LORD is Teacher, Director, Master, and In-*
 " *structor; but the Soul prays, and worships accord-*
 " *ingly*) and as, by the Grace of GOD, there are
 " any Objects presented to his Mind concerning
 " GOD, or Things relating to Religion, his *Soul*
 " may be exercised in them without Hurt, and to
 " the great Profit, both of himself and others, be-
 " cause those Things have their Rise not from his
 " own Will, but from GOD's Spirit; and therefore,
 " as in the Arisings and Movings of this, *his Mind*
 " *is still to be exercised* in Thinking and Meditating,
 " so also in the more obvious Acts of Preaching
 " and

“ and Praying : And so it may hence appear, we
 “ are not against Meditation, as some have sought
 “ falsely to infer from our Doctrine, (*of which*
 “ *Number our Querist seems to be in the present*
 “ *Section.*)

Sect. 18. “ He that ministreth, being acted thereun-
 “ to by the Arising of the Grace in himself, ought
 “ to speak forth what the *Spirit of GOD* furni-
 “ sheth him with, not minding the Eloquence and
 “ Wisdom of Words, but the Demonstration of
 “ the Spirit, and of Power, (*Here the SPIRIT*
 “ *is the Furnisher, not the HE that prays.*)

Sect 21. “ We freely confess, that Prayer is both
 “ very profitable, and a necessary Duty com-
 “ manded, and fit to be practised frequently by
 “ all Christians; but as *we can do nothing without*
 “ *CHRIST*, so neither can *WE* pray without the
 “ Concurrence and Assistance of his *SPIRIT*.
 “ Outward Prayer is when, as the Spirit being thus
 “ in the Exercise of inward Retirement, and feeling
 “ the Breathing of the *Spirit of GOD* to arise power-
 “ fully in the Soul, receives Strength and Liberty by
 “ a *superadded* Motion and Influence of the *SPI-*
 “ *RIT* to bring forth either audible Sighs, Groans,
 “ or Words, and that either in publick Assemblies
 “ or in Private, or at Meat. *All Prayer*, saith
 “ *Bernard*, is lukewarm, which hath not an In-
 “ spiration preceding it. Though we affirm, that
 “ none ought to go about Prayer without this Mo-
 “ tion, yet we do not deny, but such sin as neg-
 “ lect Prayer; but their Sin is in that, they come
 “ not to the Place where they may feel That that
 “ would lead them thereunto.

Sect. 22. Paraphrasing on Rom. 8. 26. “ *Likewise*
 “ *the Spirit also helpeth our Infirmities, for we know*
 “ *not what we should pray for as we ought, but the*
 “ *Spirit it self maketh Intercession for us with Groan-*
 “ *ings,*

R E M A R K S

SEEING our *Querist* supposes some of R. Barclay's Notions concerning *spiritual Worship*, were borrow'd from the *senseless, mystical Divinity* of *Popish Writers*; I would willingly ask him out of what *Quiver* did his Father CALVIN, and elder and eminent Brethren hereafter named, take the following *bold and mystical Arrows* against false, formal, and Will-Worship; which, if he likes and approves, he can't in justice condemn any of the much *safely*, better guarded, and sounder Expressions in R. Barclay's Works, and by the same Method, that he with all his *Sophistry* defends them, may a Child in Truth Experience those of R. Barclay with Innocency, more Truth and Validity, of which Opinion, I doubt not my Reader will be, when he hears and compares both.

First, Man cannot discern any whit of G O D's Secrets 'till he be
 Calvin's *Sermon* on Job. 32. 8. Enlightned; we can never by our own Will reach so high, as to know G O D, we must put our Reason from us, and renounce it utterly, (what says our *Querist* to this, is this *Popish, Mystical, or Rational Divinity*, or not?) Again, if we will have our L O R D to fill us with his W I S D O M, it behoveth us to become Fools; that is to say, we must not bring any Thing of our own, for that were the shutting of the Door against G O D.

All Exercises of *Christian Religion*, are to be in Spirit, the inward motions of the Spirit are of themselves the *Worship* of G O D; whereas our Words and Deeds, are not simply, but so far forth as they are found in the renewed Motions of the Heart.

The

The Spirit of Man praying in this World, being enlightned with the Spirit of G O D, groaneth and maketh Intercession for Saints.

Bullinger's 4th
Decad. Sermon 3.
p. 663.

Page 225. Be assured whatever Prayers, whatever Sighs, whatever Groans thou puttest up to Him, He loaths all; but what His Son makes, p. 243. Be sure that your Prayers be such as becomes G O D's Ear to

And above all the
Excellent and Spi-
ritual Separatist, in
K. James I. Time.
John Everard.

hear: *For all the Prayers of all the Flesh, thro' the whole World, is displeasing to G O D.* p. 9. Not the best Duties you can perform will please Him, *except they be salted and seasoned by his own S O N.* P. 355. Never think that all your Prayers, your Tears, your Alms, can please Him, but only that which is his S O N's own Actions, and Work in us. 438. 442. But know, he (G O D) regards none of these Prayers, but when his S O N, in whom he is well pleased, when he prays, he hears him always; but if any other prays, he regards him not.

Again, it must be His S O N's Works in us, else he loaths all, even the best of the Sacrifices, *if it be not JESUS CHRIST in us, that doth all*, viz. that loves G O D, and fears G O D, and obeys G O D, and believes in G O D, &c. his Father regards it not. Now if JESUS CHRIST be G O D; G O D in us Worships Himself; which our Querist in this present Section asserts, is both Blasphemy and Nonsense, and when he defends this, we need nor doubt the Veracity of the most Mystical Opinion in the Worthy Labours of our Learned Apologist, so often traduc'd by the Querist, which I intreat his Brethren to Read and Study more perfectly.

And before I leave this Section, let me add an Authority or two from William Penn, concerning the Regeneration and Spiritual Worship.

The

The New Man is the inward Regeneration, or New Creation of the *Soul, Mind, and Spirit*, with the Inclinations and Affections, so that the Image of the New Man may be created or begotten in Believers, and on that account be called the New Man; but *not that* CHRIST JESUS is the created New Man, for it is He, who having all Power, *begets his People into a New State, renewing them in all Divine Knowledge, after the Image of Him that created.* Page 397. But for our Adversary to say we deny the Use of our Understanding in Prayer, is a great Mistake, if not Slander. Understanding is always made use of by the Holy Spirit in Prayer, for without it there would be no Subject for the Spirit to act or work upon: Wherefore, say we, the Understanding is not to direct, but to be directed in Prayer to Almighty GOD, by his own Spirit, according to that notable Passage, Rom. 8. 26, 27.

W. Penn's Quakerism, a new Nick-name for Old Christianity, Ch. 14.

We do acknowledge that GOD is; that he ought to be worshipped; that worshipping of GOD is strictly a Bowing down before Him, in Fear and Holy Reverence, according as he makes Himself known to the Creature; that Prayer is a Gospel-Ordinance; that it is not only good, but necessary to be used; that GOD only can give us to pray aright, as well as to pray at all; that therefore His Assistance is necessary: To have which there ought to be a Waiting, out of all Conceivings, Inventions, or Forms, to receive a living Touch and Sense from his pure Living and Eternal Spirit, whereby to set our Spirits at work. This is that Oil which makes the Chariot-Wheels go smoothly, and without which they grate and jar: Those who have not Words, especially in publick Places, have Sighs and Groans, and a deep and silent Exercise of Spirit
G O D.

GOD-wards; in which, blessed Communion is enjoy'd, and Refreshments that out-do all worldly Satisfaction: That it is the Duty of all to wait upon GOD, and that not only at publick Meetings, but at their own Houses also; and therein, as well as at their Meals, as at all other Times for Worship, if any have the Motion of GOD's *Eternal Spirit* upon their Hearts, let it be answered to GOD's Praise, and the Edification of others; if not, let none offer up an *unsanctified dead* Sacrifice to the LORD, as all that comes from meer Man is, for that will be their Burden; neither prodigally spend their own Portion, or that Bread upon others, GOD has bestowed for their own Use: Think not to be heard by your *Multitude* of Words, nor *Variety* of Duties; GOD regards the *Root*, the *Life*, the *Power*, the *Spirit*, that begets them, and whose *Life* it is that animates them: If they arise from GOD's *Holy Spirit*, and *Seed of Life*, they can, they will interceed and prevail, but if not, GOD will say to you one Day, *Who has required these Things at your Hands?*

Now let all Men judge which Account of Worship is most Rational and Scriptural, Ours or Theirs, and his Brethren aforesaid.

Lastly, if by this odd, uncouth, and ambiguous Phrase, the *immediate Principle of any religious Action*, so often repeated in this *Query*, he means the principal and first Mover in any religious Act, we seem herein to be both agreed, as appears by his Definition of scriptural Regeneration and Worship, unless they make in their Writings and Sermons only an empty Flourish of the *Work and Assistance of the Holy Spirit*; but if he means the sole Agent, as one may think by his Inferences, at which he is evermore ready, we deny both his Premises and Conclusions, as is plain from the aforesaid.

For we ever held the *Holy Ghost* to be the first Mover to every good Word and Work, and the *Soul of Man* the Moved; the *Spirit of GOD* the Influencer, and the *Spirit of Man* the Influenced; the *Light of CHRIST* the Enlightner, and the *Intellectual Faculties* of Man the Enlightned: And account it our Duty to wait in an humble Dependence upon *CHRIST*, our *High-Priest*, to inform us of the *right Time* to Address the Father in His Name, the *right Way* of demeaning our selves in that great Duty, and the *right Thing* to ask of Him; that so our Petitions may be answered in all which, we, tho' *Agents*, may miss, except the *HOLY GHOST* vouchsafe to assist and direct, without which no Man can call *Jesus LORD*, or pray to *GOD* acceptably.

SECTION

SECTION VII.

QUERY VII. *Whether those that assert the Blood of Christ to be no more than the Blood of another Saint; (a) who deny our Redemption from Death and Hell to be the Effects of that material Blood which he shed upon the Cross, (b) i. e. of the Sufferings which he there endur'd in our Nature; who deny the Man that suffered at Jerusalem to be Christ; and who accordingly reproach us with feeding upon the Report of a Thing done many hundred Years ago; (c) who deny that Christ ascended with the same Body that rose from the Dead; who deny that Christ's glorify'd Body in Heaven is of an human Nature; who deny that Christ has any other Body than his Church, (d) who deny that Christ has a personal Being at the right Hand of GOD; (e) who deny that Christ shall visibly come at the last Day to judge the Quick and Dead; who tell us that those are like to be deceiv'd that expect that Christ's second Coming will be a personal Coming, (f) do not plainly subvert those fundamental Articles of the Christian Religion, viz. Christ's bearing our Sins in his own Body on the Tree; his Redeeming us by his precious Blood; his giving his Life a Ran-*

(a) S. Eccl. Letter to R. Porter.

(b) Barclay's *Apol. passim*. Pennington's *Quest.* p. 25.

(c) Edw. Burrough's *Trumpet*, &c. p. 17.

Pennington's *Quest.* p. 33.
W. Penn's *Serious Apol.* p. 146.
G. Fox's *great Mystery*, p. 250.
(d) G. Whitehead's *Apol.* p. 33.
(e) G. Whitehead's *Christ ascended.* p. 17. 18.

(f) *Ibid.* p. 23. *And Nature of Christ.* p. 29.

form for ours; the Resurrection of his human Body; his ascending with it into the highest Heavens; his appearing there in our Nature in the Presence of G O D, as our Mediator and Advocate, and his visible Appearance and Coming to judge the Quick and Dead? *And whether those who deny such essential Doctrines of the Christian Religion have any just Title to the Name of Christians? Let the Quakers then either openly renounce and censure these pernicious Opinions of their chief Writers, or else they must give us leave to censure them, as notoriously fallen from the Faith once delivered to the Saints.*

R E P L Y.

WE sincerely believing the Divine Inspiration and Authority of the *Holy Scriptures*, can't deny any Thing therein recorded, concerning our L O R D and S A V I O U R *Jesus Christ*, His Blood, Ascension, and Coming again to Judgment, as in Section I.

We do, We bless G O D, religiously believe and confess to the Glory of G O D the Father, and the Honour of His dear and beloved S O N; that *Jesus Christ* took our Nature upon Him, and was like us in all Things, Sin excepted, being wonderfully conceived by the *Holy Ghost*; His *Divinity* and *Manhood* wonderfully United; for in Him dwelt the Fulness of the *Godhead* Bodily; He was Born of the *Virgin Mary* at *Bethlehem* above 1700 Years ago, wrought many *Wonderful* Miracles in the Land of *Judea*; lived a Life of Sanctity and perfect Obedience, died the shameful Death of the Cross, under Pontius Pilate

Pilate the Roman Governor, whereby he became an Offering of Atonement, Propitiation, and full Satisfaction for the Sins of all Men, on Condition of Faith and Repentance ; was buried in the Tomb of *Joseph of Arimathea*, rose again on the third Day, and afterwards ascended into Heaven, and sits on the right Hand of G O D, our Mediator and Great Intercessor, and there remains that *Heavenly Glorified M A N* ; who will descend (in like manner as he ascended) to be Judge both of Quick and Dead, Just and Unjust, at that Great, General, and Final Day of Judgement.

All which we confirm by the Authority of the *Holy Evangelists*. The Proofs following my Reply to Section I. and the ensuing

S C R I P T U R E P R O O F S.

Behold a Virgin shall conceive and bear a Son, Isa. 7. 14.
and shall call his Name Immanuel.

For unto us a Child is born, unto us a Son is given, Ibid. 9. 6, 7.
and the Government shall be upon his Shoulders, and his Name shall be called Wonderful, Counsellor ; the mighty G O D, the Everlasting Father, the Prince of Peace ; of the Increase of his Government and Peace, there shall be no End, upon the Throne of David, and upon his Kingdom, to order it, and to establish it from henceforth, even for ever.

Behold the Days come, saith the LORD, that I will raise unto David a Righteous Branch, and a King Jer. 23. 5, 6.
shall reign and prosper, and shall execute Judgment and Justice in the Earth ; in his Days Judah shall be saved, and Israel shall dwell safely, and this is His Name whereby he shall be called, the LORD our Righteousness.

Being justified freely by his Grace, thro' the Redemption that is in Jesus Christ, whom G O D hath Rom. 3. 24, 25.
set forth to be a Propitiation thro' Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, thro' the Forbearance of G O D.

Eph. 1. 6, 7. To the praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved, in whom we have Redemption thro' his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

1 John 2. 1, 2. My little Children, these things write I unto you, that ye sin not. and if any Man sin, we have an Advocate with the FATHER, Jesus Christ, the Righteous, and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the WHOLE WORLD.

1 Tim. 3. 16. Without Controversy, great is the Mystery of Godliness; GOD was manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World. and received up into Glory.

Heb. 1. 3. Who being the Brightness of his Glory, and the express Image of his Person (Substance) and upholding all things by the Word of his Power. when he had by himself purged our Sins, sat down on the Right Hand of the MAJESTY on high.

2 Tim. 4. 1. The Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing and Kingdom.

Acts 10. 38, to 44. How GOD anointed Jesus of Nazareth with the Holy Ghost, and with Power, who went about doing Good, and healing all that were oppress'd of the Devil; for GOD was with Him, and we are Witnesses of all Things which he did, both in the Land of the Jews, and in Jerusalem, whom they slew, and hanged on a Tree; Him GOD raised up the third Day, and shew'd him openly, not to all the People, but unto Witnesses, chosen before of GOD, even to us, who did Eat and Drink with him after he rose from the Dead, and he commanded us to preach unto the People. and testify that it is He which was ordained of GOD to be the Judge of Quick and Dead, to Him gave all the Prophets witness. that thro' His Name, whosoever believeth in Him shall receive Remission of Sins.

Autho-

Authorities from our own Writers might fill a large Volum.

TO CHRIST's holy Life, Power, Mediation and Blood, we only ascribe our Sanctification, Justification, Redemption, and perfect Salvation.

W. Penn's *Serious Apolo.* p. 149.

We are led by the *Light and Spirit of CHRIST*, with holy Reverence to confess unto the *Blood of CHRIST* shed at *Jerusalem*, as that by which a Propitiation was held forth to the Remission of the Sins that were past, thro' the Forbearance of GOD unto all that believe, and we do embrace it as such, and do firmly believe that thereby GOD declared his great Love unto the World; for by it is the Consciousness of Sin declared to be taken away, or Remission sealed to all that have known true Repentance, and Faith in his Appearance.

Ibid. Invalidity of J. Faldo's *Vindication*, Chap. 8.

Complete Justification has two Parts, the first is *not imputing* past Sins, or accounting a true Penitent as righteous, or clear from the Guilt of past Sin, as if he had never sinned, thro' the Remission which GOD declared, and sealed up to all such in the Blood of his SON, and thus far Righteousness, as *imputed*, goes, and is the first Part, or Justification begun. The Complete, or last part of *Complete Justification*, is the Cleansing of the *Conscience*, and Regenerating the *Mind* from the Nature, Power, and Indwelling of Sin, by the effectual Working of the *heavenly Power* of CHRIST, and bringing into the *Heart*, and establishing everlasting Righteousness in the room thereof.

For the First Part, see these, Texts,

Ipsi. 53. 11. *Rom.* 3. 25—4. 5. —5. 6, 8. *1 Cor.* 1. 30. *2 Cor.* 5. 19, 20, 21. *Rom.* 8. 30.

For the Second Part see these,

Psal. 15. 1, 2. *John* 3. 3. 5. *Mat.* 7. 21. *1 Thes.* 2. 13—4. 3. *Rom.* 2. 13. *James* 2. 22, 24.

All the righteous Works Man is capable of, either from himself, if such can be, or from the Assistance of the *Holy Spirit*; strictly as such, can never move one jot to *Justification*; that is, to the blotting out of former Iniquities; for if Men could do more a *thousand* fold than they do, and that

Ibid. *Quakerism a new Nickname*, Ch. 17.

it were never so acceptable, 'tis but their *present Duty*, and cannot have Virtue enough in it to answer a *present Obligation*, and cancel the old *Debt* of Disobedience too.

Ibid. Defence of Gospel Truths. As we are only justified from the Guilt of Sin by CHRIST, the Propitiation, and not by Works of Righteousness we have done; so there is an absolute Necessity that we receive and obey to unfeigned Repentance and Amendment of Life, the *Holy Light and Spirit of Jesus Christ*, in order to obtain that Remission and Justification from Sin.

Isaac Pennington, p. 186. *J. P. Confessing his Faith in CHRIST's Death,* writes thus; It was a *spotless Sacrifice* of great Value. and effectual for the Remission of Sins; and I do acknowledge humbly to the LORD, the Remission of my Sins thereby, and blest the LORD for it even for giving up his SON to Death for us all, and giving all that believe in his Name, Power to partake of Remission thro' him.

Pennington's *Apostate Exposed*, p. 22. It hath been, and is the firm Belief of the People, called QUAKERS, to expect Salvation by the Man CHRIST JESUS, who was born of the Virgin Mary, was crucified for our Sins, and rose again for our Justification, ascended into Heaven, and ever liveth to make Intercession for us, p. 25.

G. Whitehead, *Christ Ascended*, Quarto, p. 17, 18. Christ arose with the *same Body* that was crucified, and put to Death, and that he ascended into Glory, even the *same Glory* which he had with the Father before the World began, and that the *same* that descended, was the *same* that ascended far above all Heavens. Eph. 4. 10,

Ibid. A real Quaker a real Protestant, p. 105, 106, 108; I deny it to be the Quakers Mind, that CHRIST's Body did vanish, so as to become annihilated at his Ascension, 'twas chang'd and more glorified; Christ hath a *glorious Body*, most near and proper to Himself above, and more excellent than all our *Earthly Bodies*, like unto which he will change our low and humble Bodies, p. 108. We believe CHRIST as Mediator, hath obtain'd Eternal Redemption for us, and that by his own Blood, that we might be sanctified and Redeemed from all Iniquity, for which End he gave Himself for us.

D. Philips *Protestant Redivivus*, p. 25. The Quakers sincerely believe that the *same Jesus Christ* which died without the Gates of Jerusalem is risen from the Dead, and ascended into Heaven, from whence he will at the last

last Day come with Glory and Majesty, and judge the Living and Dead according to their Deeds done in the Body.

CHRIST by his own Offering, once offered thro' the Blood of His Cross, by the Eternal Spirit, without Spot to GOD, hath so far answer'd the Justice of GOD, and reconcil'd us to Him, even while we are Enemies, as that we are put into a Capacity of having our Sins that are past remitted upon our Repentance, p. 46. CHRIST'S Righteousness alone is the Matter of our Justification in the sight of GOD, according to that in the Prophet, *Jerem. 23. 6.* which is confirm'd by the Apostle, *1 Cor. 1. 30.*

R. Claridge *Mercy covering the Judgment-Seas,*
p. 64.

As we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the Birth, Life, Miracles, Sufferings, Resurrection, and Ascension of CHRIST; so we do also believe, that it is the Duty of every one to believe it to whom it pleases GOD, to reveal the same, and to bring to them the Knowledge of it; yea, we believe it were damnable Unbelief, not to believe it when so declared. As we firmly believe it, was necessary that CHRIST should come, that by his Death and Sufferings he might offer up himself a Sacrifice to GOD for our Sins in his own Body on the Tree. So we believe that the Remission of Sins which any partake of, is only in, and by Virtue of that most Satisfactory Sacrifice, and no otherwise: And in p. 203. GOD manifested his Love towards us, in sending of his beloved SON, the LORD Jesus Christ into the World, who gave Himself for us an Offering, and a Sacrifice to GOD for a sweet smelling Saviour, and having made Peace thro' the Blood of his Cross, that he might reconcile us unto Himself, and by the Eternal Spirit, offer'd himself without Spot unto GOD, and suffer'd for our Sins the Just for the Unjust, that he might bring us unto GOD. Neither do we think that Remission of Sins is to be expected, sought or obtain'd by any other Way, Works, or Sacrifice whatsoever; And in the very Argument of the Sixth Proposition, he writes thus, CHRIST hath tasted Death for every Man; not only for all kinds of Men, as some vainly talk, but for every one of all kinds; the Benefit of whose Offering, is not only extended to such who have the distinct outward Knowledge of his Death and Sufferings, as the same is declared in the Scriptures; but even unto them who are necessarily excluded from the Benefit of this Knowledge by some inevitable Accident.

R. Barclay, *Prop.*
5, 6. p. 141.

R E M A R K S.

(b) **W**ITH what Forehead can any *Christian, Gentleman* or *Scholar*, accuse this worthy Author, as doth the *Querist*, of denying our Redemption by the Sufferings of CHRIST, or by His Blood, which He shed on the Cross? In which Article, I am bold to declare, his Faith was *Sounder*, more *Extensive*, and *Orthodox*, than any *narrow spirited Calvinist*, who denies that CHRIST *tasted Death for every Man*; quite contrary to *Heb. 2, 9, 1 John 2, 2*, with many more Texts.

'Tis true, he cites neither Proposition, Section, nor Page, because he could not; yet says *passim*, or *every where*, for that which is to be found *no where*. Surely, he never read the Book, but took this, as many other Things, on Trust, which is an Injustice to the Memory of the Dead, that calls for *publick Acknowledgment and Reparation*. If Justice requires Satisfaction for a *private Injury*, what Satisfaction then ought *J. B.* to make, who thus *publickly* traduces the *Innocent in their Graves*, that cannot answer for themselves, save in their worthy Labours of Love; whereby they, like *ABEL*, *being dead, yet speak*, to the Glory of GOD, and Condemnation of such *MURDERERS* of their *Christian Reputation*?

A *parallel Injustice* to *William Penn* follows; who, in the very Page cited, has these Words, *HE that laid down his Life, and suffered his Body to be crucified by the Jews, without the Gates of Jerusalem, is CHRIST, the only Son of the most high GOD*. And his following Words demonstrate his distinction

(c)
Serious Apology,
p. 146.

distinction between the *Godhead* and *Manhood* of CHRIST, our LORD, in opposition to the *Socinian* Notion, who deny the *Existence* of CHRIST, before his being born of the *Virgin Mary*; and making the *Manhood* only the *whole* CHRIST, he speaks out more plainly, *A Body hast thou prepared me, said the SON; then the SON was not that Body, though the Body was the SON's.* Now, to obviate *William Penn's* plain Sense of these Words, That the outward Person was properly the SON of GOD, we utterly deny: First, the Pronoun *HE*, in the former Clause, comprehends both the *Divine* and *Human* Nature inclusively, as miraculously conjoined, the outward Person in this Clause, disjunctively; for that Part of our SAVIOUR, which suffered Death, namely, his outward Man, or Body, in an abstracted Sense; which may improperly be called the SON of GOD, as he is the Seed of *Abraham*, because of His miraculous Conception, Union, and Works: But not properly, as by Nature, it not having the *Essential* Properties of GOD, as *Eternity, Immensity, Infinity, Ubiquity, or Omnipresence, &c.* of which Opinion several Orthodox Divines, so called, have as fully declared themselves in Print. Some few follow.

He was the Son of GOD, says Bur-
kit, before he was the Son of Man.—
 CHRIST, as Man, is no where said
 in Scripture to be the Son of GOD.

Burkit's Exposit-
 tion, Rom. 1. 3.
 4.

That he is alone the Son of GOD,
 saith Bishop *Usher*, by Nature, and
 that in regard of his GODHEAD,
 not of his MANHOOD.

Bishop Usher's Di-
 vinity, Quarto,
 1702. p. 142.

The Son of GOD, and making GOD
 his Father, which is to be meant in a
 proper, and most excellent, and natu-
 ral Sense, upon the account of his DI-

Dr. Pain's Mys-
 tery of Eub, p. 81.

VINE, and not his HUMAN Nature, or any Thing belonging to that.

Yet I no where find the Words alledg'd, *Who deny the Man that suffered at Jerusalem to be CHRIST*, in any of his Writings, or of any approved Author among us: Some such Saying was by Keith, father'd on one C. Atkinson; concerning whom, R. Barclay assures us, *he was denied by us*; further adding, *that if he deny'd CHRIST, as Man, we deny Him and his Book both, for we truly believe CHRIST is both GOD and MAN.*

As to S. Eccles's Letter, wherein he unwarrantably distinguishes the Blood of CHRIST into two Kinds; First, That which was offered up in the *Eternal Spirit*, which he did very highly esteem of, even to be more excellent, and living, and holy, and precious, than is able to be utter'd by the Tongue of Men and Angels. And, Secondly, That Blood which, after the Offering was ended, and he dead, was forced out of him by the Soldier; this last, he said, *was no more than the Blood of another Saint*, distinguishing betwixt the *voluntary Offering*, and the *forcible Act* of the Soldier after his Death; notwithstanding which, three of our eminent Writers have censured the Author of that Letter, viz.

I do not make S. Eccles's Expression herein to be an Article of our Faith; and owns the Blood shed was more than that of another Saint, in that it had a peculiar Signification; and CHRIST, the one Offering, was the Man peculiarly ordained of GOD to bear the Sins of many.

G. Whitehead's
Light and Life,
p. 50.

T. Elwood

T. Elwood calls it an unjustifiable Expression; and says, that no Quaker ever did approve, much less justify, or defend it. And the like is asserted by J. Wyeth, Switch, p. 210.

T. Elwood's
Truth defended,
p. 111, 112.

I no where find among all the Citations in the Margin these Words, that *Christ has no other Body than his Church*. I remember, the Snake, who may in Envy to us, be Brother to the Quaker, imputes the like Charge to that good old Man, Leonard Fell, who, before his Death, gave under his Hand the following Certificate, printed in Page 66. of J. Wyeth's Switch.

(d)

I Have not at any Time profess'd that CHRIST had never any Body but his Church, nor did ever speak any Words tending to it,

LEONARD FELL.

Moreover, seeing by Nature we are Children of Wrath, and CHRIST neither took, nor rose again in that Nature, though in the true Nature of Man, in his primitive Constitution, we never denied; but confess His being made like us in all Things, Sin excepted, Eph. 2. 3. Heb. 2. 7. — 4. 17.

Yea, and some of us have also opposed those Epithets of Natural, Carnal, a Body of Flesh, Blood, and Bones; Human, or our Nature, because corrupt and earthly, as too low and mean to apply to the glorified Body of JESUS CHRIST, which we believe transcends the highest Angels in Glory, now at the right Hand of GOD, in the Power and Majesty of the FATHER, who will one Day judge the World by Him, even that Blessed Man, CHRIST JESUS, according to their Works; but not in the least (as our Adversaries would insinuate) to oppose

or

or invalidate those fundamental Articles of the Christian Religion. *

To conclude, Is it not a Reproach to the honourable Name of *Christian*, that any should be satisfying themselves with an Account of that *unspeakable Love*, and yet so far short of making due and grateful Returns, that they are *hateful*, and *hating* one another? And to retort his own Conclusion, if the *Querist* retract not his *uncharitable Censures* of us, we shall account him *as one fallen from, and destitute of that antient Badge of Discipleship*.

* Most of the Persons traduced, I have made to vindicate their Faith in the very Articles and Books wherein they have been falsely accused.

SECTION

SECTION VIII

QUERY VIII. *Since though all Christians own the Resurrection of the same Body for Substance; yet they also own, there will be a mighty Change in it, with respect to those Qualities that shall suit it to the Heavenly Regions, and to the Operations of our perfected Spirits there, (and that conformably to such Passages of Scripture as these, 1 Cor. xv. throughout. 2 Tim. ii. 18. 2 Cor. v. 10. John v. 28, 29. Acts xxiv. 15. &c.) How can those Quakers pretend to believe that great Article of our Christian Religion, who violently oppose this Doctrine? Who expound the clearest Passages of Scripture that speak of the Resurrection of the Dead, even all those in the 1 Cor. xv. of a Spiritual and Mystical Resurrection from the Death of Sin, to a Life of Righteousness, i. e. of a Resurrection already past *? Who deny the Resurrection of the same numerical Body? Who reproach it as a carnal Resurrection, and censure it to be as absurd a Doctrine, as that of Transubstantiation, and fitter for Mahometans than Christians to expect? (a)*

* See W. Penn's Invalidity of J. Faldo's &c.

If it be objected, that the Apostle Paul distinguishes between a natural and spiritual Body, and asserts the Resurrection of no other than a spiritual Body. (b)

(a) Id. Reason against Railing page 134. 138.

(b) Thomas Elwood's Answ. to G. Keith's first Narrative, p. 149.

Answer, What the Apostle asserts is, That that which is sown a natural (or animal) is raised a spiritual Body, i. e. that that Body which was here in its present Constitution and Qualities suited to this animal Life,

Life, shall be raised with very different Qualities, and such as are suitable to its Union with a glorified Spirit. But that he means the same

(c) *Body for Substance is evident; for (saith he) this Mortal (pointing at his own Body, for nothing else was Mortal in him) shall put on Immortality, and this Corruptible shall put on Incorruption, 1 Cor. xv. The same Body that is sown in Corruption, Dishonour, and Weakness, shall be raised in Incorruption, Glory, and Power, 1 Cor. xv. 43,*

(d) *44. 'Tis our vile Bodies that shall be fashioned like to CHRIST's glorious Body, Phil. iii. 21. And indeed our Bodies can never be truly said to be raised from the Grave, if nothing of their former Substance remain. A new and numerically different Body cannot be said to rise again. Nothing can arise but that which fell, not to be quickned again, but that which was dead. Every one must receive at the last Day the Things done in his Body, 2 Cor. v. 10. There will indeed be a marvellous Change made*

(e) *in our Bodies by His Power, who is able to subdue all Things to Himself, of which we have a sensible Specimen in our LORD's Transfiguration on the Mount. But to deny (as the Quakers do) the Resurrection of the same numerical Body, is to deny the scriptural Doctrine of the Resurrection of the Dead. And this the Apostle Paul justly calls erring, concerning the Truth, to the overthrowing the Faith of Men, 2 Tim. 2. 18.*

R E P L Y.

TH^O we apprehend no natural Decay in the general Frame and Structure of this **WORLD**, yet we question not, but by the Power of **GOD**, who made it, it may be dissolv'd or changed in that great Harvest, the last, great, and general Day of Judgment, when we believe (notwithstanding what our Adversaries alledge) that same **JESUS CHRIST** who was crucified, buried, rose again, ascended and is glorified with the same Glory he had before the **WORLD** began, will in His own proper glorified Body, as the heavenly-Man, come in great Power and Glory to judge both the Just and Unjust, Quick and Dead, *who shall change our fleshy, vile, and mortal Body, that it may be fashioned like unto his glorious Body, according to the Working, whereby he is able to subdue all Things to himself.* Every Man's Soul being vitally united to a distinct, spiritual and angelical Body, proper to it, as shall please the Divine Being, the great and good Maker and Giver thereof; which Body we believe will as far transcend this natural and corruptible Body, as the Bodies of Angels, to whom we shall be equal, do the Bodies of Flesh, Blood, and Bones; nor dare we determine with what Bodies we shall arise, or of what the **ALMIGHTY** will form our Resurrection-Body, being well pleased with what he is pleased to give us, and knowing, *Thou Fool belongs to the unnecessary Medler.*

SCRIPTURE.

SCRIPTURE PROOFS.

See those that follow my Reply to Section I. and to them add,

1 Thes. 4. 14. **F**OR if ye believe JESUS died, and rose again; even so them also which sleep in Jesus will GOD bring with Him; for this we say unto you by the Word of the LORD, that we which are alive, and remain unto the Coming of the LORD, shall not prevent them which are asleep; for the LORD himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of GOD, and the Dead in CHRIST shall rise first; then we which are alive, and remain, shall be caught up together with them in the Clouds to meet the LORD in the Air; and so shall we ever be with the LORD; wherefore comfort one another with these Words.

Dan. 12. 2, 3. And many of them that sleep in the Dust of the Earth shall awake, some to Everlasting Life, and some to Shame and Everlasting Contempt; and they that be Wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.

Mat. 13. 43. Then shall the Righteous shine forth as the SUN in the Kingdom of their FATHER.

Luke 20. 35. to 39. But they which shall be accounted worthy to obtain that World, and the Resurrection from the Dead; neither Marry, nor are given in Marriage, neither can they die any more; for they are equal unto the Angels, and are the Children of the Resurrection. Now, that the Dead are raised, even Moses shewed at the Bush, when he calleth the LORD, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob; for he is not the GOD of the Dead, but of the Living, for all live unto Him.

2 Cor. 5. 1, 10. For we knew, that if this Earthly House of this Tabernacle were dissolv'd, we have a Building of GOD, an House not made with Hands, Eternal in the Heavens.—For we must all appear before the Judgment-Seat of CHRIST, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.

1 Cor. 15. 35. to 45. But some Man will say, how are the Dead raised, up, and with what Body do they come? **THOU FOOL.** That which thou sowest is not quickned, except it die, and that which thou sowest, thou sowest not that Body that shall be, but bare Grain it may chance of Wheat, or

of some other Grain ; but GOD giveth a Body as it hath pleased Him, and so every Seed his own Body. All Flesh is not the same Flesh, but there is one kind of Flesh of Men, another Flesh of Beasts, another of Fishes, and another of Birds. There are also Coelestial Bodies, and Bodies Terrestrial ; but the Glory of the Coelestial is one. and the Glory of the Terrestrial is another ; there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars. for one Star differeth from another Star in Glory ; so also is the Resurrection of the Dead. it is sown in Corruption, it is raised in Incorruption ; it is sown in Dishonour, it is raised in Glory ; it is sown in Weakness, it is raised in Power ; it is sown a Natural Body, it is raised a Spiritual Body ; there is a Natural Body, and there is a Spiritual Body.

Authorities from our own Writers.

To those that follow my Reply to Section I.
add these ;

BY this Gift of GOD in our Hearts, we further believe that *Christ Jesus* rose again from the Dead, according unto the Scriptures, and sits at God's right Hand in a *glorious Body* ; and we believe that our *low Estates*, and *bumbled Bodies*, shall be made like unto His : *glorious Body* ; thro' the working of his mighty Power, whereby he is able to subdue all Things unto himself, and that this *Mortal* shall put on *Immortality*. p. 22. because we dare not be so foolishly inquisitive, as to say, *With what Bodies* shall they arise ; therefore do some say, We deny both the *Resurrection* of *CHRIST*, and of all that are and shall be Dead ; but this also is false, for every Man shall be raised in his own Order, but *CHRIST* the first Fruits, 1 Cor. 15. 23.

John Crook's
Truth's Principles,
1663. p. 19.

'Tis a known thing, that as we have always asserted a *Resurrection* of *Bodies*. so we have always denied the Body which is to be raised, to be the same Body that died, with respect to *Grossness* and *Carnality* ; and that first, from the Principles of our Opposers about it, who hold that it is *wonderfully chang'd*, and therefore 'tis a *wonder* it should be the very same. Secondly, From the Reason and Nature of the Thing, which will not admit a *Natural Carnal Body* to be a suitable Habitation for a *glorified Soul* in Heaven to dwell in ; nor to be the

T. Elwood's *Answer* to Keith's
First Narrative,
p. 149, &c.

same Body that it was, when it was a *Natural* and *Carnal Body*; if it cease to be a *Natural* and *Carnal Body*, and be made *wholly Spiritual*. Thirdly, From the uncontrollable Testimony of the Holy Apostle, who says expressly, *1 Cor. 15. 50. That Flesh and Blood cannot inherit the Kingdom of God*: And by a Metaphor borrowed from Agriculture, says, *v. 37. That which thou sowest* (which is the Body that dies, and is put into the Grave) *thou sowest not that Body that shall be*, which is alike; as if he had said in so many Syllables, the Body that shall arise is not the *same Carnal Body* that dies, and is put into the Grave.

For our parts, a *Resurrection* we believe, and *W. Penn's Reason against Railing*, of *Bodies* too, unto *Eternal Life*. What *they shall not be*, I have briefly proved; what *they shall be*, we leave to *GOD*, who will give every one a *Body* as pleases him, and *thou Food* belongs to the unnecessary Medler.

Idem. Works, Vol. 2. p. 881. We most stedfastly believe that as our *LORD Jesus Christ* was raised from the Dead by the Power of the Father, and was the first Fruits of the *Resurrection*; so every Man in his own Order shall arise, they that have done well to the *Resurrection of Eternal Life*, but they that have done Evil, to *Eternal Condemnation*.

Idem. Invalidity of J. Faldo, p. 368. *Seritur Corpus animale resuscitatur Corpus Spirituale, i. e. A Natural Body is sown. a Spiritual Body is raised, 1 Cor. 15. 44.* That is, says he, they lay down a *Natural*, and take up a *Spiritual Body*, or in Lieu of a *Natural*, receive a *Spiritual Body*, not that the *Natural Body* shall be transubstantiated into a *Spiritual Body*; or that admitting of such an Exchange, that the *Spiritual* is the *same Numerical Body* that was *Natural*; for so the *Natural* and the *Spiritual Body* would be one and the same.

In *1 Cor. Chap. 15.* the Apostle largely discourses concerning the *Resurrection of the Dead*, yet seems cautious in Wording his Matter about it; neither here, nor in any other place that I find in so many Words, affirms the *Resurrection of the same Body*; but where he speaks of the *Resurrection*, he doth not say of the *Dead Bodies*, nor of the *Bodies of the Dead*, in the *Neuter Gender*, but still the *Resurrection of the Dead*, if the *Dead* are not *Risen* all shall be made alive in the *Masculine Gender*; which, if predicated, or had reference to *Bodies*, should be all in the *Neuter*.

R E M A R K S.

HENCE observe how false is that Charge; that we expound all those in 1 Cor. Chap. 15. of a spiritual and mystical Resurrection from the Death of Sin to a Life of Righteousness; for which, though he cites *William Penn's Invalidity*, yet no Page, because he could not: For such who have read it through, only find one Verse or two of that Chapter, which *William Penn* denies to be concern'd in the Resurrection of *Man's carnal Body*; mark, he does not say of *Man's spiritual Body*, which 'tis plain he both allows and affirms; neither talks he of the *whole Chapter*, but this *particular Text*, and upon a Supposition which he needed not allow, *i. e.* of *Faldo's Relative IT* being there, which is not to be found in the *Latin* nor *Greek*, but should be translated as above, *a natural Body is sown, a spiritual Body is raised, &c.* without any *Relative IT* at all.

If any, in the Heat of Controversy with carnal and perverse Adversaries, have drawn a Parallel from the Absurdities attending both their Notions, 'twas never to oppose or expose the scriptural Doctrine of the Resurrection of the Dead, but only their Notion who believe

the *same Substance* remains, though *very different Qualities*, and a *mighty Change of Accidents*, i. e.

That a Thing is *the same*, though *wonderfully changed*.

Or the Converse,

A Thing *wonderfully changed*, yet still *the same Thing*.

And the Doctrine of the *Papists*, who assert, the *Wafer is CHRIST*; though the *Accidents* remain, i. e. assert a *Change of Substance*, though the *Accidents* remain *the same*.

But our *Querist* asserts the *same numerical Body*, yet *changed* from what it *was*, to something it *never was*, i. e.

Transubstantiated from *Corruptible* to *Incorruptible*

One would think that his *Transubstantiation* would destroy his *numerical Identity*, or his *numerical Identity* destroy his *Transubstantiation* aforesaid. For a *Corporeal Substance*, really distinct from all its *Accidents*, or a *Material Substance* remaining the same when all its *Accidents* are changed, are to me only a learned Piece of Nonsense equally unintelligible with this: Suppose *A. B.*'s Substance consisted in *Lands, Houses, Goods, Plate, Cash, &c.* and *A. B.* wholly deprived of each of the aforesaid Things, which constituted the Substance aforesaid; what is *A. B.*'s Substance then? Such I take to be a *Corporeal Substance* deprived of all its *Qualities*, or *Accidents*.

And seeing the Apostle tells us, *ver. 50. Flesh and Blood cannot inherit the Kingdom of God*; then must the *Flesh and Blood* be transmuted into *no Flesh and Blood*. Now I ask, whether the same *Flesh and Blood* that is changed into *no Flesh and Blood*, is the Body raised?

Can a Body be the same, without having the *same Nature*? And if our Body have the *same Nature*, it will

will be *corruptible still*, contrary to the Notion of Resurrection-Body, which is *incorruptible*; neither can *Mortal* be *Immortal*, and yet the *same Nature* as before, unless a Thing *may be* and *not be*, at the same Time.

Either the Resurrection-Body *must be without* that gross Matter it now has, or *it must not*; if it *must*, then it is not that *same numerical Body*, and so their strict Sense of the word *Resurrection* they must let go. But if it *must not be without* that gross Matter, then it must needs be *corruptible*, because it will carry those Seeds of Corruption, which will render it corruptible for ever, contrary to the scriptural Doctrine of an incorruptible Body.

Moreover, I would ask our *learned Querist*, whether he doth apply the Term *Substance* to *G O D*, *Angels*, and *Body*, in the *same* or *different* Significations? If in the *same*, 'tis very odd Doctrine, that *G O D*, *Angels*, and *Body*, are all one *Substance*; but if in *different* Significations, then which of the three, because without knowing what precise *Idea Substance* stands for, *we do but beat the Air*: 'Tis impossible to discourse about it intelligibly, and wherein to place the *Sameness* of a *spiritual Substance*, that was once a *natural* one: We suspend dictating positively concerning it, or of what the *ALMIGHTY* will form our *Resurrection-Body*, conceiving we shall never have a *certain, adequate* Notion of all the Qualities of a *Resurrection-Body*, till we actually experience and be clothed therewith.

Does not, 2 Cor. 5. 1. *We know that if our earthly House of this Tabernacle were dissolved, we have a Building of G O D*, not made with Hands, *Eternal* in the Heavens, as directly conclude the Change, not of *Accidents*, but *Bodies*, from an *earthly Tabernacle* to an *heavenly House*, as plain as any thing can be spoken?

I greatly wonder any should be *displeased* with us, for being *pleased* with what GOD is *pleased* to give us, for not asserting the *same Body* (of Flesh, Blood, and Bones) when we know no *Identity* or *Sameness* of a *natural Body*, which is in *perpetual Flux* and *continual Change*: Moreover, the divinely inspired Apostle assures us plainly, 1 Cor. 15. 37. and 50. *Thou sowest not that Body that shall be*; and *Flesh and Blood cannot inherit the Kingdom*, neither *Corruption inherit Incorruption*: And our Saviour tells us, Luke 20. 36. *We shall be equal to the Angels*; which we shall never be, while we have the *same Bodies* as now, except they (the Angels) have Bodies of Flesh, Blood, and Bones, which I never met with many so Carnal as to assert.

May our *Querist* consider, how in justice he can call the Scripture his Rule, and yet so egregiously contradict it; as when the

(c) Apostle tells us, as above, *Thou sowest not that Body that shall be*; yet in direct Opposition to that plain Text, and in Affront to the inspired Apostle, assert, they who deny the *Resurrection of the same numerical Body*, deny the *scriptural Doctrine of the Resurrection of the Dead*, &c.

As to our *Querist's* reasoning about a *new and numerically different Body*, cannot be said

(d) *to rise again*; *nothing can arise but that which fell*. I at present chuse to answer in the Words of Dr. Henry Moor,

That the *Soul* of every Man is his *individual Person*; and that She alone it is that sees, hears, enjoys Pleasure, and undergoes Pain, and that the Body is not sensible of any Thing, no more than a Man's Doubt when he is well baffinadoed—

Why do Men plead for the Consociation of the *Soul's numerical Body* in Reward and Punishment, but

but that they fancy the Body capable of Pleasure and Pain; but they err, not knowing the *Nature of Things*, the Body being utterly incapable of all Sense and Cogitation.—But the Atheist will still hang on, and object further, that the very Term *Resurrection* implies, that the same Body shall rise again: But says Dr. Moor, the Answer will be easy, the Objection being grounded meerly upon a Mistake of the Sense of the Word, which is to be interpreted out of those higher Originals, the *Greek* and *Hebrew*, and not out of the *Latin*; though the Word in *Latin* doth not always imply an individual Restitution of what is gone, or fallen, as in that Verse in *Ovid*,

Victa tamen vinces subversaue Troja resurges.

*Tho' conquer'd, yet shalt thou conquer;
And Troy, that art overthrown, shalt rise again.*

But this, saith he, is not so near to our Purpose, yet it excludes the same numerical *TROJAN*: Let us rather consider the *Greek* word *Anastasis*, which *Resurrectio* supplies in *Latin*, and therefore must be made to be of as large a Sense as it. Now, *Anastasis* is so far from signifying, in some Places, the *Reproduction*, or Recovery of the same Thing that was before, that it bears no Sense at all of *Reiteration* in it; as *Matth. 22. 24. And shall raise up Seed unto his Brother*. Also in *Genesis 7. 4.* it signifies merely a *living Substance*; and therefore *Anastasis*, in an active Signification, according to this Sense, will be nothing else but a giving or continuing *Life and Substance* to a Thing. The like he argues about the *Hebrew* Term.

Farrellus, Calvin's Predecessor at *Geneva*, did not only deny the *Resurrection* of the same numerical Body; but defended his Opinion, and strenuously dis-

sputed against the *vulgar Notion*; yet did that eminent Reformer, *Calvin*, salute him with the Encomiums of *Most Dear, Most Near, and Most Excellent*, in many loving Epistles.

And says *Jerom* against *Jobn of Jerusalem*, C. 8. *We shall not see with Eyes, hear with Ears, at with Hands, walk with Feet in that Spiritual and Ethereal Body, that is promised, that is not subject to be touch'd, or seen with the Eyes.*

Dr. Burnet is of Opinion, that in the Space of seven Years, by the continual Flow of Particles, a perfect new System of Body is framed; and adds, 'tis of no great Consequence to us, whether we shall have the same Particles, or others of equal Dignity or Value, or what shall become of our Cast-off-Carcasses, when we shall live in Light with Angels; for insensible Matter is neither capable of Pleasure or Pain, either in this Life, or in a future one; the Soul only sins and offends G O D, or pleases him, that only is punished or rewarded, if the Soul has not the least Particle of the dead Body; I conceive it would be the same Person, seeing many in the course of their Life have had six or seven perfect new Systems of different Bodies.

Thus, with many more that might be produced, especially that ingenious Philosopher, *J. Lock*, his Letters to Dr. *Stillingfleet*, Bishop of *Worcester*, as a Gentleman, Christian, and Scholar in reality, has refuted the carnal Notion of the Resurrection of the same numerical Body. We are not singular in asserting the scriptural Doctrine against the vulgar and erroneous Notions of the curious and inquisitive Medlers, who would be wise above what is writ or revealed.

I acknowledge, 'tis not a Matter of Curiosity, we say, but a Fundamental Principle of Faith, that we believe the Resurrection of the Dead, both of Just and Unjust;

Unjust; and that the Faithful shall have a Resurrection to Happiness greater than they can ask, and the Unfaithful to Misery surpassing even Thought, and *both to all Eternity*. Whereupon let us observe the good Apostle's Advice, 1 Cor. 15. 58. *Be ye steadfast and unmoveable, always abounding in the Work of the LORD; for as much as ye know that your Labour is not in vain in the LORD.*

Again, 'tis Matter of Curiosity, not of Faith, to enquire into the *particular manner*, whether we shall arise again with the same *numerical Flesh and Bones*; whether there shall be distinction of Sexes; have the same Organs, Senses; whether our Bodies shall be larger, or all of a size, &c. with such like *useless and subtil Questions*, *unprofitable both to Enquirer and Answerer*. Let us rather securely rely on GOD's Faithfulness to perform his Promise in the best manner, to wit, to make us *like and equal to the Angels*, whose Bodies are *so glorious, so vigorous, so every way transcending* ours, that we, when clothed with such, shall not, I believe, have the least Desire that they should be the same, no more than a *perfect sound Man* would desire his former *sickly, crazy Constitution*: And the best Advice I know, is to endeavour to obtain a Part in the first Resurrection, whereby we shall be above the Power of the second Death, or the Resurrection to Condemnation, and be Heirs of an Eternal Inheritance in the Resurrection unto Life.

The *first Resurrection* then, I take to be a restoring Souls that are dead in Sin, to the Life of Righteousness, whereby they are changed from Darkness to be Light in the LORD, and by escaping the Pollutions which are in the World through Lust, they become Partakers of the *Divine Nature*, through the Almighty Power of Him, who proclaim'd Himself the *Resurrection and the Life*; whence 'tis evident,
the

the Soul, in this *first Resurrection*, is translated from a State of *Death, Darkness, and Carnality*, into a *Living, Bright, Spiritual, and Divine* Condition, though still lodged in a *corruptible Body* of *Flesh, Blood, and Bones*.

But in the *second Resurrection*, the Souls and Spirits of the Faithful shall be advanced *yet higher*, raised by the *same Power and Spirit*, and be clothed with *spiritual Bodies* instead of *natural, angelical* instead of *vile, heavenly* instead of *earthly*, and *incorruptible* instead of *corruptible*; in fine, as the Apostle phrases it, with their *building of GOD, their House eternal in the Heavens*, instead of their *weak, frail, transitory Tabernacle of Clay*. All which, can't be *one and the same Body*, till the greatest *Contraries* and *Contradictions* be *one and the same Verity*.

SECTION

SECTION IX.

QUERY IX. *Since Baptizing with Water was not only instituted by Christ, but was, in pursuance of his Institution, practised by the Apostles, and primitive Christians, (see Matth. xxviii. 19, 20. Acts ii. 41. Acts viii. 36, 37, &c. Acts ix. 18. Acts x. 47. Acts xvi. 15, 33. Acts xix. 5. Acts xxii. 16.) and is to this Day used by all Christian Churches.*

And since the LORD's Supper was instituted by CHRIST, for shewing forth His Death, (by the Memorials of Bread broken, and Wine poured out to be Eaten and Drunk in Remembrance of Him) 'till his (Second) Coming, and was for this very end celebrated by the Apostles in the Churches, which they planted, (see Acts 2. 42. 20. 7. 1 Cor. 11. 23, 24, 25, &c.) and is to the same purpose celebrated by all Christian Churches to this Day. Query, Whether the renouncing those two Solemn Ordinances, which have in every Age, been the publick Badges of the Christian Profession, do not naturally tend to introduce Heathenism in a few Generations; and do not argue those that dare herein to oppose their presumptuous Folly, to the Wisdom of our Blessed Saviour, to be Guilty of the height of Spiritual Pride, since they so openly herein strike at his Authority?

R E.

R E P L Y.

WE do sincerely believe that *Baptism* and the **L O R D's** *Supper* are necessary to *Salvation* ; But the *Baptism* which now saves, the blessed

1 Pet. 3. 21.

Apostle, tells us, *Is not the putting away the filth of the Flesh*, which is the most (we believe) the *outward and visible Sign* can do ; but the *Answer of a good Conscience by the Resurrection of J E S U S C H R I S T*, which is the *Effect of the inward and spiritual Grace*. We believe the *Necessity of the Baptism of C H R I S T*, which is *Spiritual*, and with *inward Fire* ; tho' we disuse the *Baptism of J O H N*, which was *Elementary*, and with *outward Water* ; which distinction is evident from *Mat. 3. 11* *I (J O H N) indeed Baptize you with Water unto Repentance ; but He (C H R I S T) that cometh after me, shall Baptize you with the Holy Ghost, and with Fire* ; believing also that there is but one standing *Baptism*, viz. that of *C H R I S T*,

1 Cor. 12. 12.

by his Spirit, according to *Eph. 4. 5*.
One Lord, one Faith, and one Baptism : Which, by the same *Apostle*, is declared to be that by the Spirit, *For by one Spirit we are all baptized into one Body*.

We not only believe, but, thro Divine Favour, partake of that *spiritual and substantial Supper*, typified by that *outward Supper*, which *C H R I S T* our **L O R D** eat with his Disciples the last Passover before his Crucifixion ; at which *blessed and inward Supper*, his Saints eat and drink with Him at His Table in His *Spiritual Kingdom*, according as Christ Himself, the Substance, in whom all Types and Shadows end ; and has declared and promised, *Luke 22. 29, 30*.

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I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom. Except ye eat the Flesh of the Son of Man, and drink his Blood; ye have not Life in you; which John 6. 53.
Rev. 3. 20.
is truly and spiritually partook of by those who hear His Voice, *Open the Door of their Hearts,* and let Him in, who is the LIFE and BELOVED of the Souls of all true Believers.

Now, feeling the *invisible* Graces, in our Souls, in Reverence to the *Divine Substance*, from which many have wander'd, trusting to the *Signs* and *Shadows* of good Things, and having in our own Hearts the Testimony of GOD's Spirit, that his *Kingdom stands not in such outward Observations*, we discontinue the Use of them among us, without *uncharitably* judging those of other Persuasions, who *conscientiously* practise them, *seeing no further*. Thus the Apostle both practised and advised; who, tho' *he baptized some jew* (in Water) he afterwards declares he was not sent to Baptize; which if *Water-Baptism* had been intended in *Mat. 28. 19.* he could not have said, *Christ sent him not to baptize*; nor would he have *thanked God he baptized no more so*, if *Water-Baptism* had been 1 Cor. 1. 14.
C^c. a Gospel-Ordinance, whose Practice he would have rather *enjoynd*, than speak *so lightly* concerning it: And to the *Colossians*, he writes, *Let no Man judge you in Meat or Drink, or in respect of an holy Day:—Which are a shadow of things to come, but the Body is of CHRIST.* Col. 2. 16, 17;
21.
To touch not, taste not, handle not, which all are to perish with the using.

That *Water-Baptism* is annull'd, in Point of Obligation, we offer these Reasons:

That

First, Because ceased, in Point of Obligation, being a Type of inward Washing by CHRIST, *Mat.* 3. 11. *Acts* 1. 5. — 11. 16.

Secondly, Was only preparatory to CHRIST, and his Dispensation, *Luke* 7. 27. *John* 1. 30.

Thirdly, Not instituted by CHRIST, Water not being mention'd in *Mat.* 28. 19. And can any Scripture contain an Institution of a Thing it doth not so much as express? Certainly the Baptism, Christ commanded, was his *own*, and not *John's*.

Fourthly, It being one of the divers Washings, imposed no longer than the Time of Reformation, *Heb.* 9. 10. See the Margin.

Ainsworth, *Gen.* 17. 12.

Fifthly, It was *JOHN's Baptism*, and plainly contradistinguishly from CHRIST's, *Mark* 1. 8.

Pool's *Synopsis*, *Mat.* 3. 6.

Sixthly, And that which the Apostle had no Commission to *Baptize* with, *1 Cor.* 1. 17. *2 Cor.* 12. 11.

Hammond's *Annot.* *Mat.* 3.

Ibid. *Practical Catechism*, Lib. 6. Section 2.

Seventhly, Because 'tis not the one *Baptism* mention'd in *Eph.* 4. 5. else there would be two in force at once, repugnant to the Words of the Text, and because he had no Commission to Baptize with Water; and if he had not then, pray who hath now? But this being the *essential* Baptism, must be in *PAUL's* Commission; and seeing 'tis not *WATER*, it must be the *SPIRIT's Baptism*, the Effect of which is Regeneration; which is neither a *concomitant*, nor *subsequent* Effect of *Water-Baptism*, *Rom.* 6. 2, 3, 11, 12. *1 Pet.* 3. 21.

That the *outward Supper* is annull'd, in Point of Obligation;

We say, *First*, Because no *new* Institution of CHRIST, but part of the *old Jewish Passover*, which

which C H R I S T came to fulfil,
end, and not perpetuate. 'Tis so cal- Buxtorf *Synag.*
led by *Mat. 26. 18. Mark 14. 14. Fuldaica, c. 3.*
Luke 22. 15.

Secondly, Because 'tis not ~~the~~ *Communion* of the Body and Blood of C H R I S T, and no other Supper is of any *Spiritual* Value to Christians; this also may be taken by those who do not partake of the Body and Blood of C H R I S T, therefore not the same.

Thirdly, We are commanded not to labour for the Meat which perisheth, which the outward and visible Signs will, but for that which endureth to everlasting Life, which the inward and spiritual Grace will.

Fourthly, No Worship is acceptable to God under the Gospel-Dispensation, but that which is *Spiritual*; which the Unregenerate being no *spiritual* Worshipers cannot perform, tho' they may eat of the Bread, and drink of the Wine, which is a *Natural* Action, and not to be confounded with *Spiritual*, John 4. 13, 14. 1 Pet. 2. 5.

Fifthly, Because all *Shadows* are annull'd, in Point of Obligations: *Figures* and *Shadows* being only of force till the *Substance* come, Col. 2. 16, 17.

Sixthly, Because it hath no Precept for the continuing it as a *standing* Ordinance, and *Practice* is no *Institution*; if so, *Judaism* must continue with *Christianity*, even *Circumcision* was not abolish'd, respecting *Practice*, for the *first Century*. Luke 22. 19. may be render'd either *indicatively*, *Ye do this*, then no Command; or *imperatively*, *Do this*, i. e. for the present Occasion, as referring to that very Time; so is there no *new* Precept extant enjoying the Observation, 1 Cor. 11. 14. being a Relation of Matter of Fact, and no *new* Command enjoying Obedience, As often as ye eat; some suppose a Command of necessity

cessary Obligation, and that by CHRIST's *Coming*; we are to understand his *outward Coming at the End of the World*; but I have seen neither proved as yet by Scripture, and that which cannot be proved by Scripture, is undoubtedly no necessary Article of Faith.

Seventhly, All *perishing* Ordinances are annull'd, in Point of Obligation, Col. 2: 21, 22: because the *Materials* of the outward Supper perish with the using. We believe a final End was put to them upon the issuing forth of the Gospel-Dispensation, which succeeded the Crucifixion of our Saviour; and the Descent of the HOLY GHOST, which is the great Remembrancer; who, to them that attentively hearken unto him, *Teaches and brings all things to their remembrance*, John 4: 26. 1 John 2: 20. 1 Cor. 2: 9, 10.

In this Gospel-Dispensation, those that have been baptized by CHRIST, have no need of *JOHN's Baptism*; nor those who have been made Partakers of the *Baptism* with the HOLY GHOST, have no necessity of that *with Water*; and those that have spiritually supped with CHRIST, need not eat the *Paschal* Supper, Bread or Wine, to put them in Remembrance of Him, who is present *with*, and *in* them, they receiving the *Substance, Kernel, Anti-type, inward. and spiritual* Grace: Leap not at the *Shadow*, hug not the *Shell*, stick not to the *Type*, nor equalize to the Substance, the *outward and visible Signs and Figures*, which CHRIST came to abolish; then not to institute *new ones* into his Worship, who declared it consisted in *Spirit and Truth*; consequently not in *Signs and Shadows*. Surely, none will be so imprudent as to think he came only to change the *particular Ordinances*, and not their *very Nature*, as to reject Meats, Drinks, and divers

Wash-

Washings, because only *Jewish*, and introduce again *Signs* of the same Nature, which never could, nor can *cleanse* the Conscience, nor *feed* the immortal Soul; that *Food* and *Sprinkling* being no way *analogous*, or *agrecable* to the Nature of a *Spirit*, which is the Subject of *Washing* and *Feeding*, in a *religious* Sense; nor is it *agrecable* to the Nature of the *Gospel* and *Kingdom*, which is *Inward*, *Spiritual*, and *Eternal*: Nor can we believe GOD has so inverted the Order and Nature of Things, as to perpetuate the *Rites* and *Ceremonies* of the *Servant* to dwell in the *House* of his SON for ever. But for further information, I refer to those excellent Tracts already extant on this Subject, particularly the Twelfth Proposition of *R. Barclay's* Apology, and the Treatise of Baptism and the Supper, by our beloved Friend *Joseph Pike*

THE SCRIPTURE PROOFS

Are inserted in the foregoing Paragraphs, nor need I cite many.

Authorities from our own Writers.

BECAUSE few question our Belief in this Article to be, as before related; howbeit, take two or three for a further Confirmation,

W. Penn's *Key*, p. 26. It were to overthrow the whole Gospel-Dispensation, and to make the Coming of CHRIST of none Effect, to render Signs and Figures of the Nature of the Gospel, which is Inward, and Spiritual, and Eternal in its own Nature, if it be said; But they were used after the Coming of CHRIST, and his Ascension too. They (the Quakers) answer, so were many Jewish Ceremonies not easily abolished as Circumcision, &c. It is sufficient to them that Water-Baptism was John's, not Christ's. See Mat. 3. 11. Acts 1. 5. That Jesus never used it, John 4. 2. That it was no part of Paul's Commission, which, if it were Evangelical, and of Duration, would certainly have been, 1 Cor. 1. 14. to 18. And that there is but one Baptism, as well as but one Faith, and one Lord, Eph. 5. 4. And that the Baptism ought to be of the same Nature with the Kingdom, of which it is an Ordinance, and that is Spiritual. The same holds also as to the Supper, both alluding to old Jewish Practices, and used as a Signification of a near and accomplishing Work, viz. the Substance they represented.

R. Claridge against Cockson, p. 35. 36.

* See Buxtorf, Scaliger Paulus, Fagius, Clopenburgius.

The Supper of Bread and Wine was also another ancient Jewish Ceremony,* and not any new Institution of CHRIST; 'tis expressly call'd the Passover by CHRIST Himself, as is recorded by three of the Evangelists, Mat. 26. 18. Mark 14. 14. Luke 22. 15. In all which Places, compared with the Context, I find the outward Supper to be the same with the Passover, and therefore was no new Institution of CHRIST, to be of continual and necessary Obligation to the Church. At the Celebration of the Passover, it was the

the Custom among the *Jews*, for the Master of the Family, as *Buxtorf* and others inform us, to take the Bread and biefs, and break it, and give it unto the rest; likewise to take the Cup, and give Thanks, and distribute it to them; so the same Actions are observ'd to have been perform'd by *CHRIST*, for he took Bread, and blessed it, and brake it, and gave it to his Disciples; and then he took the Cup, and gave Thanks and gave it to them: So that 'tis plain from these *Paschal* Actions, that it was the *Passover* which he eat with his Disciples, and which had its Period and Accomplishment in Him, who is the true Evangelical *Passover*. as the Apostle testifies. *CHRIST our Passover is sacrificed for us* 1 Cor. 5. 7. *The Lamb of GOD which taketh away the Sins of the World*, John 1. 29. And therefore there is an End put to the Outward Supper; and we are now to keep the Feast, not with the old Leaven, neither with the Leaven of Malice or Wickedness, but with the unleavened Bread of Sincerity and Truth.

The diligent and considerate Reader may take notice, that at the Solemnity of the *Old Paschal Supper* *CHRIST* said unto his Disciples, *I will not any more eat thereof until it be fulfilled in the Kingdom of God*, Luke 22. 16. *And I will not drink of the Fruit of the Vine until the Kingdom of God shall come*. v. 18. Where he began to open unto them the Nature of His New Mystical and Spiritual Supper; and after the Solemnity was over, He proceeded to speak to it again; *I appoint*. saith he, *unto you a Kingdom* v. 29. 30. *As my Father hath appointed unto me. that ye may Eat and Drink at my Table in my Kingdom*; where he plainly takes them off from material Bread and Wine, which their Minds might be hankering after, because he Eat and Drank with them in so solemn a manner before his Passion, and leads them to the Thing signified by those Elementary Symbols; namely, to that *Living Bread and Wine* which His Disciples that follow Him in the Regeneration. and continue with Him in his Temptations. Eat and Drink at His Table in His Kingdom; so the Outward Material Supper was a Figure of Christ's Inward and Spiritual Supper, where He Himself is the Substance; and when the Substance is enjoyed, what Use is there of the Figure, when the Inward and Spiritual Grace is partook of, to what purpose is the Outward and Visible Sign?

A Particular Precept. says *R. Claridge*, upon a Particular Occasion; to some Particular Persons, doth not infer an Universal and Perpetual Obligation.

If any Object, that where the Inward Baptism with the Holy Ghost be attained. the Outward Baptism with Water be still necessary, because the Apostle *PETER* commanded, *Acts* 10. 48. *J. Wieth's Switch*, p. 264.

Cornelius and his Family to be baptized; then why is not Circumcision also necessary, because the same Apostle did compel the Gentiles

in general to be *Circumcised*? And concerning which, at that Time, when *Cornelius* was baptized, it was not determin'd whether they should be *Circumcised*.

Lastly, If any now at this Day, from a true Tenderneſs of Spirit, and with real Conſcience towards GOD, did practice this Ceremony in the ſame Way, Method, and Manner, as did the *Primitive Chriſtians*, recorded in Scripture, I ſhould not doubt to affirm, but they might be indulged in it, and the LORD might regard them in the Uſe of theſe Things, as many of us have known Him to do to us, in the Time of our Ignorance: Provided always, they did not ſeek to obtrude them upon others, nor judge ſuch as found themſelves deliver'd. or that they do not pertinaciouſly adhere to them, For we certainly know that the *Day is dawn'd*. in which GOD hath ariſen, and hath diſmiſs'd all theſe Ceremonies and Rites, and is only to be *Worſhip'd in Spirit*, and that he appears to them that wait upon Him. And to ſeek GOD in theſe Things. is, with *Mary* at the Sepulchre, to ſeek the Living among the Dead; for we know that he is *Ariſen*, and *Revealed in Spirit*. leading His Children out of the *Rudiments*, that they may walk with Him in His *Light*. To whom be Glory for ever. *Amen*.

R E M A R K S.

BEFORE our *Querist* runs so violently on his *peaceable* Neighbours with Accusations of such *high Crimes* and *Misdemeanours* of *presumptuous Folly*, *Height of spiritual Pride*, and an *Intent to introduce Heathenism*, he ought, in my Opinion, to have fully proved the following Matters.

First, That *CHRIST* not only instituted *His Baptism*, which we doubt not in the least: But that *His Baptism* was with Water, in direct Opposition to these Texts, which say it is with the *Holy Ghost* and *Fire*, Matth. 3. 11. Mark 1, 8. Luke 3, 16. John 1. 33. Acts 1. 5. — 11. 16.

Secondly, That the *Primitive Christians* did not only sometimes practise *Water-Baptism*, which we never doubted, any more than that they sometimes used *Circumcision*, &c. But that their so doing was in Obedience to our *LORD's Institution*, Matth. 28. 19. whose Form of Words, *In the Name of the Father, Son, and Holy Ghost*, I no where find they used, but *In the Name of the Lord*, the very Form which *John* the Baptist is said to have used. See *Acts* 19. ver. 3, 4. and *Doctor Lightfoot's Harmony*, p. 15, 105.

Thirdly, That no Christians, to this Day, ever refused *Water-Baptism*, though sundry have not only refused, but publicly opposed them both, the *outward Baptism* and *Supper*, in the several Ages of Christianity. Is it not plain, first, that *Paul*, the great Apostle of the *Gentiles*, 1 Cor. 1. 14. refused it; and *Peter*, at length, denies it to be the Baptism which now saves, 1 Pet. 3. 20. For such who have opposed it since, see Page 119, 120, 121.

Fourthly, That CHRIST did not institute *Either*, as a particular temporary Command, but a perpetual standing Ordinance in his Church throughout all Ages, to the End of the World,

Fifthly and Lastly, That our Saviour not only instituted them for perpetual publick Badges, but that *We, the Quakers, know and believe He did so*. All which, I am well assured, neither he nor any Man living can prove, but in Justice ought to be done before he should accuse us of such Height of spiritual Pride, as openly to strike at CHRIST's Authority, with an Intent to introduce Heathenism.

Whereas, are not such, who dispense with the Mode, by a Change of Dipping into Sprinkling, Jordan, or a River, for a Basin, and Adult Confessors for Infants, far more culpable, because persuaded in their Consciences 'tis an Evangelical Institution; than they who, out of a religious Scruple, disuse it; not only for the Abuse of it, but being in their Minds firmly persuaded that it is no Evangelical, Perpetual, and Standing Ordinance in the Church of CHRIST?

And does not the Quaker and his Brethren furthermore openly strike at the principal Attributes of the ALMIGHTY, in their sundry Tenets, to be found in the Westminster-Confession, Catechisms, and among their principal Writers? As first, at his MERCY, which is said to be over all his Works, which they limit to the far less Part of all Mankind: At his JUSTICE, who assert, he condemns the far greatest Part of ADAM's Posterity, without regard to their good or evil Deeds: At his PURITY, who say, he justifies Sinners in the daily Breach of GOD's Commands, in Thought, Word, and in Deed: At his VERACITY, who, though he declares his Grace is sufficient, &c, yet they assert in their larger Catechism,

Catechism, "No Man is able of himself, or by any Grace received in this Life, perfectly to keep the Commandments, but doth daily break them in Thought, Word, and Deed." At the very End and Office of our REDEEMER, who say, CHRIST died not for all; though Holy Scripture assures us, He tasted Death for every Man, and was a Propitiation, not only for our Sins, but for the Sins of the whole World, Heb. 2. 9. 1 John 2. 2. At the Power of the HOLY GHOST, who Preach up Sin, Term of Life, and that the best Works of the Saints are Sin, though performed by the Help of GOD's Grace. In a Word, at the very Essence and Nature of GOD, who make Him the Author of Sin, not only to Will it, but to incline and force the Wills of wicked Men into Sin: For Proof, see Calvin, on Gen. 3 Chap. and his Institutions, Chap. 18. Chap. 23. GOD, saith Martyr on Romans, doth incline and force the Wills of wicked Men into great Sins. And Zuinglius, Lib. de Provid. Chap. 5. says, GOD moveth the Robber to Kill, he killeth, GOD forcing him thereunto. Doctrines as contrary to the Divine Nature, as Darknes is to Light, as Belial is to CHRIST, or the Devil to ALMIGHTY GOD.

Though I ever accounted Tradition no sufficient Ground for Faith; yet to oppose that constant Consent in all Ages, so often objected against Us, I shall here exhibit an Account of several who have opposed *Water-Baptism*, &c. *Walls History of Baptism.* since the Apostles.

IR ÆNÆUS, who lived in the next Age after the Apostles, mentions Lib. 1. Ch. 18. Christians that disused these Ceremonies, saying, that the Mystery of the unspeakable invisible Power, ought not to be perform'd by visible and corruptible Elements, nor that of incomprehensible, and incorporeal Things, be repre-

sented by *sensible* and *corporeal* Things; but that the Knowledge of the unpeakable Majesty is it self *perfect Redemption*, or *BAPTISM*.

TERTULLIAN wrote a Book of *Baptism*, about 100 Years after the Apostles, against the Doctrine of one *QUINTILLA*, a Woman Preacher, that had been at Carthage a little before, and taught that *Water-Baptism* was *needless*; and that *Faith* alone was *sufficient*, &c. to whom, he intimates, many adher'd.

AUGUSTINE, in his Book *de Baptismo*, mentions Christians about 200 Years after the Apostles, that say, *Baptism in Water* does *no* Body good.

THEODORET, *Theod. Lib. 4. Chap. 10.* mentions some about 260 Years after the Apostles, that say, *There is no Profit accruing to the Baptized, by Baptism*; and that they had noted Men of their Sect, viz. *Dada's, Sabba's, Adelpkius* and *Simeons*, the whole Number then must be considerable to have so many noted Men among them.

DAEHERIUS SPICILEGIUM, *Tom. 13.* says, that those that adher'd to one *Gundulphus*, about *Anno 1025.* being some of them examined by the Bishop of *Cambray*, denied that *Baptism* can do any good to *Infants*; and being further interrogated, confess'd they thought *Water-Baptism* of *no Use* to any one *Infant* or *Adult*.

FLORENTIUS, in his *Annals of France*, *Lib. 3.* says, King *Robert* of *France*, caused to be burnt alive about fourteen of the chief Clergy, and more Noble of the Laicks of the City of *Orleans*, for denying the *Outward Baptism* and *Supper*.

EVE

EVERANIUS, of the Diocese of *Cologn*, about 1140. speaks of a People, that *they* *contemn the Sacraments*.

PETER, Abbot of *Clugny*, Anno 1146. says, **B. RUTE**, with **HENRY** his Disciple, and their Followers, did hold not only what *Berengarius* had said, viz. That *there is no Transubstantiation in the Sacrament was true, but also that the Sacrament is no more to be administred since CHRIST's Time*.

ECBERTUS SCHONAGIENSIS, wrote a Treatise, Anno 1160. against the *Cathari* or *Puritans*, of whom he says, they hold *no Water-Baptism at all does any good for Salvation*.

WILLIAM of *Newberry*, mentions *Thirty* that came out of *Germany* into *England*, about 1170. that *denied Baptism, and the Eucharist*; the Chief of them were *Gorardus* and *Dulcimus*.

The famous **WALDENSES**, laid little Stress upon the *Outward Baptism and Supper*; finding fault with the *Papists*, for relying too much on these Things. Some of 'em, says *Reynerus*, held that the *Sacrament of Baptism of Material Water, and other Sacraments, profit nothing to Salvation*.

I shall close these Remarks, with the Words of *William Penn*, to his nameless Opponent. See Vol. 2. p. 836.

But after all, I know not what Right this Man has to argue upon the Head of *Water-Baptism*, against us, since (if I mistake him not) he is of those that make *Children* the *Subjects* of that Practice, who cannot believe, nor be taught in order to it, and
there.

therefore not within the Scope and Direction of the Text, if it should be said, that *Children* may be as well *Baptized* as *Circumcised*. I say, No; for *Faith* was not so personally required to *Circumcision*, as it is to *Baptism*, nor are the *Covenants* or *Kingdoms* the same, to which they refer; therefore an *improper* and *unjust* Allusion. Upon the whole Matter, we let fall the *Baptism* of *Water*, as *J O H N*'s and not *C H R I S T*'s; therefore not in Contempt of a *Christian* Ordinance, the *L O R D* knows, but in Honour of the *Christian* Dispensation; and the rather, because of the great *Abuse* of it, both *Sprinklers* and *Dippers* laying (as we apprehend) a *dangerous* Stress upon it, as indeed they do upon the Use of the *L O R D*'s *Supper*, far beyond *Signs*, and as if they were the *inward* *Graces* themselves, too often referring thither, rather than to the Obedience of *Faith* in *C H R I S T*; and falsely quieting their *uneasy* Minds, under Disobedience and Neglect of the *Cross* of *J E S U S*, with the Performance of these *outward* *Signs* of *inward* *Graces*.

SECTION

SECTION X.

QUERY X. *Since Prayer is a Duty, which we are under daily Obligations to the Practice of; and since both the Prophets, under the Old Testament, and Apostles under the New, who were eminently under the Guidance of the Spirit of G O D, did set apart stated Times and Seasons for daily Prayer (as is evident from Jerem. 10. 25. Psal. 55. 17. Dan. 6. 10. Psal. 119. 62, 95. Luke 22. 41. Acts 20. 36, XXI. 5. III. 1. X. 2, 3, 30.) How can we think those acted by a true Spirit of Piety and Devotion, who under pretence of Praying continually, and of Praying by the Spirit, do ordinarily, neither Morning, Noon, nor Night, bow their Knee to G O D, neither in their Closets, nor their Families, as if Praying continually, signified seldom Praying at all; or as if the Assistance of the Holy Spirit in Prayer, might not be always expected, whenever we seriously apply our selves to that Duty? And, Query, whether this gross Neglect of daily Prayer, does not tend to turn Christian into Pagan Families, or rather into Atheistical ones?*

R E P L Y.

IN the former part of this Section, we agree with the *Querist*, more than he imagines, in ever asserting P R A Y E R an incumbent Duty. See Section 6. and have therefore *stated Times and Seasons*, for *Waiting Watching, Praying, and Meeting together*, to worship Almighty G O D, both in publick, and in private Families; and do, with him, believe,

if any neglect such Duties, they are not therein acted by a Spirit of true Piety.

Right Prayer then is the Breathing, Speech or Expression of the *Soul* to its *CREATOR*, from a Sense both of its *Duty* and *Wants*, which it sees through the Discoveries of the *Divine Light*, and is not by *Divine Precept* or *Example* confin'd to any one Time, Form, Gesture or Place, because of the divers and manifold Wants of the Children of Men.

'Tis either *Vocal*, with Words of the *SPIRIT'S* Teaching, or *Mental*, without Words, by secret Cries, Sighs or Groans, which cannot be utter'd: And one of these Ways we believe there is no Soul so weak, but the *HOLY SPIRIT* is ready to help, did Man but wait upon, and regard the internal Assistance of this *Spirit of Life*, by which all are led to the right and frequent Performance of every *external Duty* of *RELIGION*; whether *Watching*, *Praying*, *Praising*, *Instructing*, *Preaching* and *Glorifying* *GOD* with our Bodies, which are His, if not in great Pomp, yet in a grave, solemn and fervent Manner, not only several times in the Week, at which times we cease from Mundane Affairs, leaving our Business behind. But it is our Practice, (I wish I could say of all) as it is all our Interest and Duty every Day to wait upon the *LORD*, that we may pray to and receive Strength from Him, and feel His heavenly Peace and Blessing to descend upon us, at our *Rising-up*, and *Lying-down*; that so to His ever Blessed Name, through the *Spirit* of His *SON*, may Dominion and Glory, Honour and Praise be ascribed, who is worthy for Ever.

SCRIPTURE

SCRIPTURE TEXTS

ARE so numerous, that for Brevity's sake, I shall refer my *Christian Reader* to some few principal ones following, viz.

That Watching and Prayer are Duties enjoyn'd,

See 1 Chron. 16. 11.—28. 9. Prov. 4. 23. Isa. 56. 2. Matth. 26. 41. Mark 13. 33. and 37. Col. 4. 2, 3. 1 Thes. 5. 17, 23, 25. 1 Tim. 2. 1, 3, 8. James 5. 13 to 18. Rev. 16. 15.

That we may Pray aright, See in Section 6. the Texts there, also

Eccl. 5. 1, 2. 1 Sam. 1. 10 to 14. Psal. 66. 18. Rom. 8. 26, &c. 1 Cor. 14. 13 to 16. Eph. 6. 18. 19. 1 Pet. 4. 7. Jude 20.

To have our Prayers answer'd,

2 Chron. 15. 15. Psal. 9. 12.—10. 17.—32. 5, 6.—34. 10.—65. 2. Acts 10. 2, 4, 31. Eph. 3. 11, 12. James 1. 5. to 8. 1 Pet. 3. 7. 12. 1 John 3. 22.

Authorities

Authorities from our own Writers.

John Crook's
Truth's Principles,
1663, p. 35.

BY that same Spirit and Grace, we believe that Prayer is an Ordinance of G.O.D, when perform'd by his Spirit in its Words, and not those which Man's Wisdom teacheth; or without Words, by Sighs and Groans, which cannot be utter'd, and these so often as the Spirit it self pleaseth; but the Form, without the Spirit, whether it be by Words of other Mens framing, or of a Man's own Spirit, according to his Will, Time, and Manner: This is not the Prayer that prayails with G.O.D; and we believe there is none so weak and infirm, but this Spirit profer its Help at some Time or other, tho' Man regardeth it not; and the more Man's Mind is gather'd within from all Visibles, the more he comes to be sensible of the Movings and Stirrings of this Spirit; and by the due Watching thereunto, we believe and know the Spirit of Prayer and Adoption that cries unto G.O.D. comes to be discern'd and distinguish'd from a Man's own Spirit and Will.

W. Penn's De-
fence of the Gospel-
Truths, p. 4.

Speaking of the Light and Grace, he says, This is that Principle by which G.O.D. prepares the Heart to Worship him aright, and all the Duties of Religion; as *Praying, Praising, and Preaching*, ought to be perform'd thro' the sanctifying Power of it; other Worship being but *Animal and Will-Worship*, with which we cannot in Conscience join.

Ibid. Works, Vol.
2. 538.

G.O.D's Worship stands in the Spirit; and I testify from the Eternal G.O.D, all other Worship than what springs from a Mind touch'd, sanctified, and moved of his *Holy Quickning Spirit*, is abominable to him, his Righteous Soul loaths it. And what else were their Sacrifices, who, in my Hearing said, *Pray Brother, will you Pray? No, Brother; I am not so well able as you are, let Brother such an one Pray, he's better Gifted for the Work, &c.* Complementing, Shifting, and at last *Praying, &c.* in their own Wills, and not in G.O.D's Motion. This G.O.D hates. — Tell me what can tender the Heart, prepare the Soul, raise the Affections, give true Feeling of Wants, and help to perform all in that Fear, and Reverence, and deep Sense, which becomes all *New-Covenant*, and *Spiritual Worshippers*, if this (HOLY SPIRIT) cannot, or do
not.

R. E.

R E M A R K S.

HENCE my Reader may know, that we believe the least secret Cry, Desire or Breathing to G O D, from a truly sincere Heart, is more effectual and prevalent with him, than the long Lip-Labour, and loud Singing of any, whether of our Name or not, that say and do not; who although they draw nigh unto G O D with their Mouth and Tongue, yet their Hearts are far from Him, while they regard Iniquity, and do not the Will of G O D.

Nor can I give a better Reason, why those Heaps of Prayers and daily Repetitions, do so little Good, and are so Ineffectual, than their proceeding from, and being offer'd up by unclean Hearts and polluted Lips, who are so far from Praying by the Spirit, that they furiously deny the Doctrine of its immediate Inspiration and Revelation, as dangerous and Diabolical.

To this, let me add one remarkable Prophecy of that Pious Primate J. USHER, Arch-Bishop of ARDMAGH,

The outward Court, says he, is the formal Christian, whose Religion lies in performing the outside Duties of CHRISTIANITY, without having an inward Life and Power of Faith and Love uniting them to CHRIST, and these G O D will leave to be trodden down, and swept away by the Gentiles.

But the Worshippers within the Temple, and before the Altar, are those who indeed Worship G O D in Spirit and in Truth, whose Souls are made His Temple, and He is honoured and adored in the most inward Thoughts of their Hearts, and they sacrifice their
Lives.

Lusts and vile Affections, yea, and their own Wills to Him, and these G O D will bide in the Hollow of His Hand, and under the Shadow of His Wing.

SECTION XI.

QUERY XI. *Whether they that deny the Locality of * Heaven and Hell, do not in effect deny the eternal Rewards and Punishments of the Life to come?*

W. Penn's Re-
joinder, p. 179.

R E P L Y. No :

WERE that our Faith, I would deny the Consequence; but we deny both the Premises and the Consequences aforementioned: For we believe that *Heaven* is both a *Place* and *State* of inexpressible and endless Joy for the *Godly*; and *Hell*, a *Place* and *State* of inexpressible and endless Misery for the *Wicked*, and such as forget *G O D*; an *Earnest* of each may be witnessed in this *Life*, but the *Fulness* in the *World* to come.

SCRIPTURE

SCRIPTURE PROOFS.

FOR since the Beginning of the World, Men have not heard; nor perceived by the Ear, neither hath the Eye seen, O GOD besides thee: what He hath prepared for him that waives b for Him. 1 Cor. 2. 9, 10. Isa. 64. 4.

In thy Presence is fulness of Joy, as thy right Hand there is Pleasure for Evermore. Psal. 16. 11.

Many shall come from the East, and West, and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. But the Children of the Kingdom shall be cast out into outer Darkness, there shall be Weeping and Gnashing of Teeth. Mat. 8. 11, 12.

Into Hell, into the Fire that never shall be quenched; where their Worm dieth not, and thy Fire is not quenched. Mark 9. 43, 44.

And these shall go away into Everlasting Punishment; but the Righteous into Life Eternal. Mat. 25. 46.

In my Father's House are many Mansions, I go to prepare a Place for you; and if I go to prepare a Place for you, I will come again and receive you unto my self, that where I am, ye may be likewise. John 14. 2, 3.

Now being made free from Sin, and become Servants to GOD, ye have your Fruit unto Holiness, and shall have Everlasting Life; for the Wages of Sin is Death, but the Gift of GOD is Eternal Life, through Jesus Christ our LORD. Rom. 6. 22, 23.

To an Inheritance, incorruptible and undefiled, and that fadeth not away; reserv'd in Heaven for you, who are kept by the Power of GOD through Faith. 1 Pet. 1. 4, 5.

And to you that are troubled, rest with us, when the LORD JESUS shall be revealed from Heaven, with His mighty Angels in flaming Fire, taking Vengeance on them that know not GOD, and that obey not the Gospel of our LORD JESUS CHRIST, who shall be punished with Everlasting Destruction from the Presence of the LORD, and from the Glory of His Power. 2 Thes. 1. 7, 8, 9.

Authorities from our own Writers.

S. Fisher's *Vesara*
qualem revelata,
Quarto, 1661.
p. 20, 21.

THE Heaven which is GOD's Throne, GOD's House, GOD's Tabernacle, is not only that high Place, locally situated above the Stars; but that high and holy Place also of a low and humble Heart, and a broken and contrite Spirit that trembles at His Word, there He delights to manifest Himself, who is the High and Lofly One who inhabits Eternity. And writing concerning Hell, he adds, p. 21. This is a Burning within, kindled under all Men's Fleahly Glory; of which, mean while not denying it to be also a certain Local Place, as ye speak, we affirm, that it is within the Conscience of every Malefactor, or Impenitent Rebel against the Light, where the Wrath of GOD is manifested against Sin.

G. Whitehead's
Amidore, p. 110.

We do not confine all our expected Attainments of Heaven and Glory to within us, in this Life, but the way to attain more thereof in that which is to come, is to partake of some share thereof in Christ Jesus, even in this Life, and where Christ is enjoy'd; there Heaven and Glory is in measure Spiritually enjoy'd; there being inward and Spiritual Heavens, as well as Natural; here we enjoy Heaven of Hell but in part, both in the fullness of Endless Joy and Happiness, or Woe and Misery,

Tho. Upsher's
Answer to Keitch's
Call, p. 71. 72.

Tho' both Heaven and Hell may in some Sense and Degree be in Men, that is, a Degree of Heaven, or Heavenly Places in the Righteous in Christ Jesus, and some Degree of Hell; Terrors, Tribulation, or Anguish in the Wicked, even in this Life; yet is Heaven not wholly within the one, nor Hell wholly within the other in this Life, but an Earnest thereof. for Heaven is both within and without, and so is Hell; yet both are discover'd within, before fully enter'd into; both the Joy of the one, and unto many the Terror of the other

Question, What is Hell?

S. Hunt's *Instruc-*
tions for Children,
p. 18.

Answer, A Place and State of Misery, where the Worm dieth not, and the Fire is not quenched, Mark 9. 41.

J. Field's *True*
Christ Owned p. 22.

We own the one Mediator betwixt GOD and Man, the Man Christ Jesus, who maketh Intercession for Man in Heaven without us.

We

We believe that the *Righteous* shall rise and ascend into *Glory*, and be glorified in *Heaven* with an *Eternal Reward*, and that the *Wicked* also shall rise and come to Judgment, and be turn'd into *Hell* to receive an *Eternal Punishment*. *Truth Exalted.*

Our Godly Resolution redoubles with our *Adversaries Onsets*. and whatever may befall us here, as our *Hope*, so our *Reward* is from God in that *high* and *heavenly Place*, which is above the reach of *Time*, and every Assault of our implacable *Adversaries*, p. 442. I did most expressly tell him, Tho' we own the beginning of *Heaven* and *Hell* to be in this *World* (who charg'd us with the Denial of them any where else) yet that they were but *Earnests* of that complete *Joy* or *Torment* that Men should receive as their *Eternal Reward* or *Recompence* hereafter. *William Penn's Works, Vol. II. p. 305.*

In full Assurance that, when our *Testimony* is finish'd, and this *mortal Life* ended, we shall have a *Dwelling-Place* in that Kingdom of *Glory* which *Christ Jesus* hath prepared for us, and purchased by *His own Blood*; by whom we only expect to enjoy the same, when we shall rest from our *Labours* and *Sufferings*, and give *Glory* to our *G O D*, and to the *Lamb*, who is worthy of *Dominion* for ever. *Testimony to Austerity, 1685. Amen.*

R E M A R K S.

HERE, *Christian Reader*, please to observe the base Forgery of him who first objected this to us, or would insinuate that to be the Creed or Opinion of *W. Penn*; for in the Page cited, we find *W. Penn* relating the Opinion of another, one Captain *Norwood*, who deny'd the *Locality* of *Heaven*, for which he was excommunicated by *Sydrack Symphon*, with gross Aggravations, which is a noted Instance of his former Brethren's Way of stretching Causes and persecuting Spirit. The Quotation runs thus:

“ For he (Captain *Norwood*) deny'd the *Locality* of *Heaven* and *Hell*, that is void of *outward Place*, as looking upon them to have a more *spiritual Signification*, and that the other was too *Carnal*. ”

Of which Opinion, though the learned Authors of the *Athenian Oracle*, Vol. I. p. 131. seem to declare themselves, yet would reckon it vile Usage to infer thence their Denial of *Eternal Rewards and Punishments*; and much more might we, to have *another's Creed* palm'd on us, without either Leave or Knowledge, quite contrary to our own declared Faith and

Judgment; who have testified against and disowned *Jeffery Bullock*, for denying a *Future Judgment*, and *Eternal Rewards and Punishments*, *he asserting the Mortality of the Soul*; whose Eyes the LORD afterwards opened, that he saw his Error, recanted, and was received again into Fellowship.

See Tomkins's
Trumpet Sounded.

SECTION XII

QUERY XII. *Whether St. Paul's Admonition to Titus 3. 10. and St. John's Exhortation to the Elect Lady, Epistle 2. ver. 10. and St. Jude's to all Christians; ver. 3. be not justly applicable, with reference to the Writers and Speakers among the Quakers; who broach such pernicious Errors as these among the deluded People; so plainly tending to subvert the Foundation of Christianity? And, whether such vile Errors, when joined on the one hand with extreme Pride and Self-Conceit, with gross Censoriousness and Uncharitableness, in unsainting all that differ from them; with a wretched Neglect of all Family-Prayer; and an immoderate Pursuit of the World, and yet joined on the other, with such an affected, needless Singularity in Speech, Garb, and Behaviour, as the Scriptures no where require, be not a palpable Instance of Satan's Transforming himself into an Angel of Light? And, whether the deluded People among them are not therefore highly concerned to open their Eyes, and to compare these Doctrines of their principal Writers with that of the Holy Scriptures, and to reject them, if they find them manifestly contrary thereto? And, whether all serious Christians should not be warned by such dangerous Errors of such as pretend so high, to no less than an infallible Spirit, to hold fast the Form of sound Words delivered in the Holy Scriptures, that they be not as Children, tossed to and fro with every Wind of Doctrine? 2 Tim. 1. 13.*

SCRIPTURE PROOFS.

Eith. 3. 9.

AND when Haman saw that Mordecai bowed not, nor did him Reverence; then said Haman

Job 32. 21, 22.

Let me not, I pray you, accept any Man's Person; neither let me give flattering Titles unto Man; for I know not to give flattering Titles, so doing, my sinner would find fault and strive.

Mat. 23. 8, 10.

But let not ye called Rabbi, &c. Masters; for one is your Master, even Christ, and all ye are Brethren.

James 3. 1.

My Brethren, be not many Masters, knowing that ye shall receive the greater Condemnation.

Rom. 12. 2.

And be not conform'd to this World, but be ye transformed.

Rev. 19. 10, and

22. 9.

And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy Brethren that have the testimony of Jesus, worship God: for the testimony of Jesus is the spirit of prophesie. Then said he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the Prophets; and of them which keep the sayings of this book. Worship God: for the testimony of Jesus is the spirit of prophesie. Learn not the Way of the Heathen, for the Customs of the People are vain.

1 Pet. 1. 14.

As obedient Children, not fashioning your selves according to the former Lusts in your Ignorance.

Ven. 18. 1.

Forasmuch as ye know that ye were not redeem'd with corruptible Things, as Silver and Gold, from your vain Conversation receiv'd by Tradition from your Fathers.

1 Pet. 3. 3, 4.

speaking of Women's Apparel, he says, Whose Adornment is not to be that outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel, but let it be the hidden Man of the Heart.

1 Tim. 2. 9, 10.

In like manner also, that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety; not with broider'd Hair, or Gold, or Pearls, or costly Array, but which becometh Women professing Godliness with good Works.

Ps. 3. 1. From 16 to the End.

Moreover, the LQRD saith, Because the Daughters of Zion are haughty, and walk with stretched forth Necks, and wanton Eyes walking, and winning as they go, and making tinkling with their feet: there.

Therefore the LORD will smite with a scab the crown of the Head of the Daughters of Zion; and the LORD will discover their secret parts. In that day the LORD will take away the Bravery of their tinkling ornaments about their feet, and their Caults, and their round tires like the Moon. The chains, and the bracelets, and the mufflers. The bonnets and the ornaments of the legs, and the headbands, and the tablets, and the ear rings. The rings, and nose-jewels. The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins. The glasses, and the fine linnen, and the hoods, and the vails. And it shall come to pass, that in stead of a sweet smell, there shall be a stink; and instead of a girdle a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth, and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn, and she being desolate, shall sit upon the ground.

Truly, the Wonder ceases, why such a general Excess and Immodesty in Garb and Apparel, in Speech and Behaviour, grows among the Professors of Christianity, contrary to Divine Authority, when the very Leaders of the People, by Example and Doctrine, thus cause them to err, especially such to whom our somewhat different Deportment hath rendered us contemptible and distastful, being ambitious of Honour and Respect, and love Greetings; supposing a complaisant Compliance to the Fashions and Compliments of the Age, to be the best Way of expressing their Civility and good Manners.

Next, I shall offer some Reasons for our conscientious Singularity in Speech and Behaviour &c.

'Tis manifest, *Thou* and *Thou* to a single Person, is sound, proper, and grammatical; not only the Dialect of Holy Scripture throughout, without one Exception, but also the common Dialect of those Ages, and is still preserved in certain Countries to this Day. And since 'tis easy to prove, and, I believe, our Quaker will not deny, that this Corruption of Speech had an evil Original, so wilt, to flatter Princes and great Men, unless he can prove the Nature of this Corruption is changed from Evil to Good: 'Tis evident, that the Quakers do well in eschewing the same.

same, as well as other flattering Titles, which often lay a Necessity upon Christians to lye; and what Law of Man can oblige me to call Good Evil, and Evil Good, or secure me in so doing, from the just Judgment of GOD, who forbade His to learn the Way of the Heathen; for the Customs of the People are vain, therefore we refrain also the *heathenish* Customs of naming the Months and Days of the Week after their Idols?

The Salutation of the Hat was not in Use in the Apostles Time, nor till the corrupter Ages of Christianity: But in the Apostles Time, GOD required that Honour to be done to Himself; and therefore to give that Honour to Men, which he hath set apart for Himself, and was not done to Men in the purer Ages of Christianity, is, in some measure, to give His Glory to another, and favours too much the Error of the Romanists, in paying the Honour and Worship to Images, that is due to GOD alone.

Thus reasons Robert Barclay on this Subject in his Apology, Prop. 15. Section VI. p. 530. "He that kneeleth or prostrates himself to Man, what doth he more to GOD? He that boweth and uncovereth his Head to the Creature, what hath he reserved to the Creator? Now the Apostle shews us that the uncovering the Head is that which GOD requires of us in our worshipping of Him, 1 Cor. xi. 4. But if we make our Address to Men in the same manner, where lieth the Difference? Not in the outward Signification, but purely in the Intention, which opens a Door for the Papist's Veneration of Images, which is hereby necessarily excluded.

In these Things, as well as plainness of Garb and Apparel, for which the Quaker's elder Brother, Baxter, highly commended us, though the Quaker maliciously enough calls it Satan Transform'd, &c. At first it

was great Self-Denial in the *sincere Quaker*, to deviate from Custom, nothing less than pure Conscience could oblige him thereto, nor support many in the grievous Sufferings they underwent for bearing a *Testimony* against those Customs, which were not only contrary to the Practice of CHRIST, and his Apostles, but inconsistent with the Simplicity that is in CHRIST, and were borrowed from the Heathen, whose Ways and vain Customs the LORD forbid his People to follow; and Christians are to be redeemed from the vain Conversation received by Tradition from their Fathers, as in the Texts aforesaid.

OUZELIUS, upon Minutius Felix, tells us, the first Christians were counted, and despised for ill bred in Manners, unpolished in Speech, unfashionable in Behaviour; in fine, Rusticks and Clowns.

The Care and Zeal of the Primitive Fathers, so called, to suppress the *fashionable Education and Customs*, to encourage and recommend the Simplicity and Moderation of the Manners and Behaviour of the first Christians, was very great, as appears from the Constitutions of Clemens Romanus, Tertullian, Gregory Nazianzen, Clemens Alexandrinus, Austin, and Gregory the Great.

Authorities.

On this Subject it is needless to produce many
Authorities from our own Writers.

If the Reader please, one or two may suffice at
 present.

W. Penn's *Key*,
 p. 31. 32.

THEY, the Quakers, honour all Men in the L O R D, but not in the Spirit and Fashions of *this World*, that pass away; and tho' they do not pull off their Hat, or make Gurchings, or give flattering Titles, or use Compliments; because they believe there is no *true Honour*, but *Flattery* and *Sin* in the using of them; yet they treat all Men with *Seriousness* and *Gentleness*, tho' it be with *Plainness*, and are ready to do them any *reasonable Benefit*, or *Service*, in which they think *real Honour* consisteth,—*reasonable Commands*, and *ready Obedience*; this is *honouring Government*, and *Governours*, and not empty Titles, and *Servile*, and *Fantastick Gestures*, and drinking of their *Healths*, till they drink away their own, the *vain* and *evil Customs* of the *World*, taken from the *Heathen Practices*, and adapted by loose Christians into their *Conversation*, and so become the *Fashion* of the *Times*; and if to dissent from these Things, be to be *Vile*, they are content to be accounted *more Vile*, having *CHRIST's Command*, *Primitive Example*, and *their own Convictions* on their side.

Ibid. Works, Vol. 2. p. 613.

It is known to GOD, with what Sincerity we are acted in Obedience to the *Convictions* of His own Spirit, and that it is not *affected Singularity*, but real Conscience that engageth us to those Things you make the Subject of your Mockage and Contempt; and GOD hath to reckon with you for the Liberty you give, and your People take to indulge them in that unchristian Latitude, and sling *Monkish Austerities* upon us; who through fear of offending ALMIGHTY GOD, by giving Way to a worldly Appetite, conscienciously live under some more than ordinary Restriction, is to deal deceitfully with them, and injuriously with us, and GOD will judge for these Things.

The Truth of the Matter is, you are angry with us the People can live without you, and rack your Wits to bring that Principle, People, and Way in Suspicion and Hatred, whose Self-denial judgeth you and yours; and this if I am not misinform'd, was the very Ground, Reason, and Cause of first Publishing the *Queries* aforesaid.

R E M A R K S,

Christian Reader,
IF thou dost see with other Men's Understandings, even those, whose Interest it may be to put a *Beast's Skin* on Us, I am no ways surpris'd, if thou hast ill Sentiments of *Quakerism*, as by them painted, Did I believe that People held such Tenets as their Adversaries and this *Querist* insinuate, I should abominate it from my very Soul; but I certainly know they are grossly misrepresented, and so dost Thou, if Thou hast had so much *Faith* and *Patience* as to read and credit the former Reply.

And whereas he advises us *with open Eyes* to compare our Doctrines with the Holy Scriptures, which, as in Section I. we call our Creed, I have, pursuant thereto, observed that Method throughout; and do further add, we are so far from veiling our inmost Parts, that we cheerfully offer our selves to the narrowest Scrutiny and most prying Search: Nay, we beseech you, do that *Justice* to your Selves, our Adversaries, and our Cause, as to make the *strictest* and *justest* *Inquisition* after us and our Principles. 'Twas that, says *William Penn*, (*Serious Apology*, 1671.) rendred the *Bereans* noble; and to try all Things the Apostle held to be a certain Means of knowing what is Good: For as it is a Mark of great Folly to censure what is neither understood nor known, so may the *foulest* Error be disguised with the fair Pretences of *Truth*; and *Prejudice* or *Interest* may traduce the most *inoffensive* People upon Earth, which has necessitated us to offer this Apology, or those so often resell'd and refuted Doctrines and Accusations would not have deserved our slightest Notice.

But

But as we can never think our Time better employed than in defending *Truth* against the *mean* (yet *malicious*) Essays of her Adversaries, so we may reasonably expect (as the just Success of our Endeavours) the Happiness of being *better understood* by this renewed Occasion of once more remonstrating our real Innocence to the World.

Forty Years ago, when we were not so well known as now, did the judicious and learned Judge Hales give this *Christian* Character of us; "*The Quakers*, (saith he) *take away some Singularities, the Men are as other Men; some indeed very sober, honest, just, plain-hearted Men, and Sound in most, if not all the important Doctrines and Practices of Christianity. Nature of True Religion*, p. 15. 1684.

Thus that wise and sober Person, whose Words favour of that *Christian Spirit* of CHARITY and MODERATION, to which our aged *Querist* seems too much a Stranger, as well as to our *Principles*, notwithstanding what he elegantly writes against his present Conduct in Page 359. of his Works.

"And, alas! *says he*, how little do the most of
 "Christians consider, how much they do to quench
 "the *Holy Spirit*, who is a Spirit of Unity and Love,
 "by the unchristian Violence and Discord wherewith
 "they manage their otherwise very *inconsiderable*
 "Differences. It was never the Design of the *Spi-*
 "rit of GOD, to bring all the Members of *Christ's*
 "Mytical Body by an *exact Uniformity* in *unneces-*
 "sary Opinions and Practices, but to bring them to
 "an Unity in the great Essentials of *Faith* and *Ho-*
 "liness, and thereby to cement them in the Bonds
 "of *mutual Love*: And to this Design, all the nume-
 "rous Precepts that relate to *Unity, Peace, and*
 "Love, are plainly calculated and suited; *how do*
 "*we then counter act it*, when all the *little Differences*
 "of Judgment and Practice, wherein the Interest of
 "Faith

“ Faith and Holiness have little or no Concern, be-
“ come the *Engines* of S A T A N to divide our Af-
“ fections, and set us at an unreasonable Distance
“ from one another: Accordingly these Differences
“ are pursued, *uncharitable* Judgment, *unreasonable*
“ Suspicions, *unjust* Censures, *reviling* Language con-
“ cerning one another? How grievous must that be
“ to the *Holy Spirit*, that dwells in all the *Children* of
“ G O D to inspire them with Charity, that should
“ rather express it self by *pitying* the Ignorance, *com-*
“ *descend* to the Weakness, and *bearing* the Infirmi-
“ ties of his Brethren, by putting the most *favoura-*
“ *ble* Construction of their Words and Actions, by
“ esteeming whatever we discern of the Image of
“ our L O R D in them, and improving the *far* *grea-*
“ *ter* Things wherein we agree, as a sufficient Foun-
“ dation for *mutual Love and Communion*.

Turpe est Doctori cum culpa redarguit ipsum.

*'Tis the old Doctor's Shame and grand Disgrace,
When the same Faults do fly in his own Face.*

P O S T S C R I P T.

Candid Reader,

THE better to impress on thy Memory the Contents of the former Sheets, let me, before I take my leave at present, Recapitulate the whole, in that ample Confession of Faith deliver'd by our Friend *Thomas Beaven*, Second Part, p. 18, 19, 20.

To give them the true Sense of that People (the *Quakers*) I say, that as I, so they, believe in the **FATHER**, the **SON** and the **HOLY GHOST**, *All-mighty, All-seeing, Omnipresent, One G O D* the Creator of all Things, both in *Heaven* and *Earth*: That the **SON**, in the fullness of Time, came down from *Heaven*, and took upon Him, not the Nature of *Angels*, but the Seed of *Abraham*; was born of the *Virgin Mary*, suffered under *Pontius Pilate*, the cruel and shameful Death of the *Cross*; to be a Propitiation and Attonement for the Sins of the whole World; but He rose again the third Day from the Dead, and ascended into *Heaven*, and is the Intercessor, Advocate and Mediator between **G O D** and **M A N**; the *King, Priest, and Prophet* of His *Church*; the only *Author* of *Salvation* unto all that obey Him; true **G O D** and perfect **M A N**. That the **HOLY GHOST** proceedeth from the *Father* and the *Son*, the *Lord* and *Giver* of *Light* to the Minds and Consciences of Men; the Sanctifier of the Heart; the inward Comforter of good Men; and Condemner of Evil Men, the safe Leader into all necessary Truth; the Guide sent us from *Heaven* to lead us thither.

That **G O D** hath always had a Church or People in the World, consisting of believing and obedient

dient Souls, according to the best Light and Knowledge receiv'd from Him, of *whatsoever Nation or different Profession.*

That all the Members of CHRIST's Church are Baptiz'd by Him with the HOLY GHOST and Fire, thereby giving them a new Heart, and putting a new Spirit within them, by which they are born again and become new Creatures.

That these have Communion and Fellowship together in the Eating the Flesh of the SON of MAN, and Drinking His Blood by *Faith*, in receiving and partaking of the Bread of GOD, that comes down from Heaven, and Wine of the Kingdom from the immediate Hand of CHRIST, the Minister of the Sanctuary and true Tabernacle, which the LORD hath pitched, and not Man; these sup with JESUS, and He suppeth with them.

That GOD hath appointed a Day, in the which He will Judge the World in Righteousness by JESUS CHRIST, and that then all in the Graves shall hear His Voice, and come forth, they that have done Good, to the Resurrection of Life, and they that have done Evil, to the Resurrection of Damnation; then this Corruptible shall put on Incorruption, this Mortal shall put on Immortality; the Body is sown a Natural Body, shall be raised a Spiritual Body.

That there is an Eternal Rest prepared for the People of GOD, the glorious Kingdom, and Inheritance of Heaven, the joys of which infinitely surpass all the Pleasure of this World; but as for them that Live and Die Unholy and Impenitent, the Wicked and all them that forget GOD, they shall be turned into Hell, where is Weeping and Gnashing of Teeth with Torment, and that for ever and ever.

That the Holy Scriptures of the *Old and New Testament*, are of *Divine Authority*; because Holy Men of *GOD* wrote them as they were moved by the *HOLY GHOST*; wherefore they are profitable for Doctrine, for Reproof and Instruction in Righteousness, to the end the Man of *GOD* may be thoroughly furnished unto all good Works, able to make wise to Salvation, through Faith in *JESUS CHRIST*, and that they are therefore the only external Rule of Faith and Manners.

'Tis meet (*adds he*) Men should have right Sentiments concerning these great Truths of *CHRISTIANITY*; Nevertheless, I must own, that the Life and Substance of the Religion of the *Holy JESUS* is the Internal Knowledge of the Operations of the *Holy GHOST* in our Souls bringing us to a saving and sensible Knowledge of the *SON* of *GOD*, and true Obedience and Adoration to Him, whereby we come to die to our selves, our own Affections and Wills, and to live to Him *that Died for us and rose again*; to have our Affections set on things that are above. In a Word, to do the Will of our Heavenly *FATHER*. For true *CHRISTIANITY* is not a Bundle of bare Notions and dry Formalities, but is most Virtuous, Powerful and Efficacious; Mortifying the corrupt Desires and Affections of our fallen Nature; and making us new Creatures, to live to *GOD* in Holiness and Righteousness, and to enjoy in this World the Gracious Comforts and Influences of His most blessed Presence in *Worship and Devotion*; that at the last we come to the Fullness of Enjoyment and Glory of the Kingdom, and World that is without End.

F I N I S.

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